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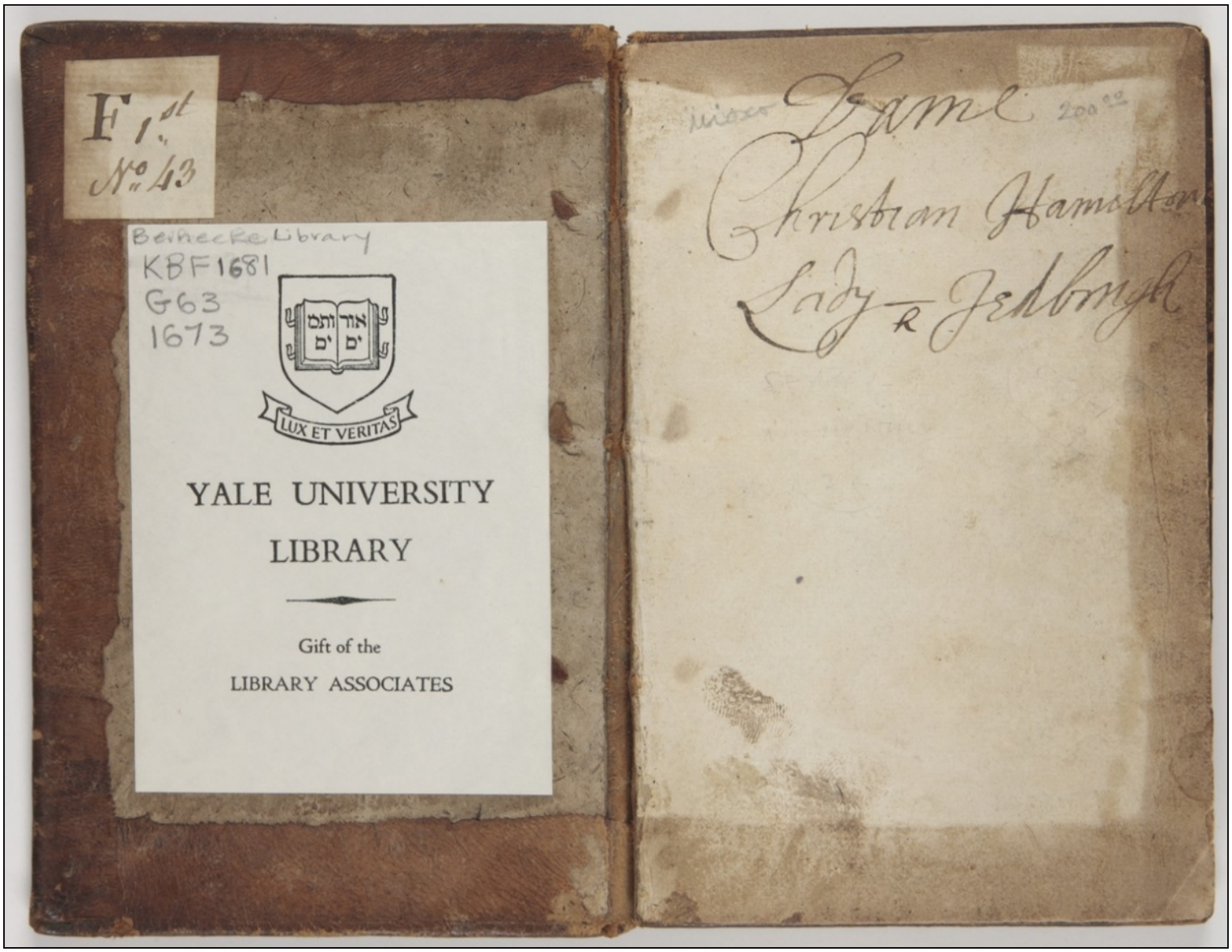

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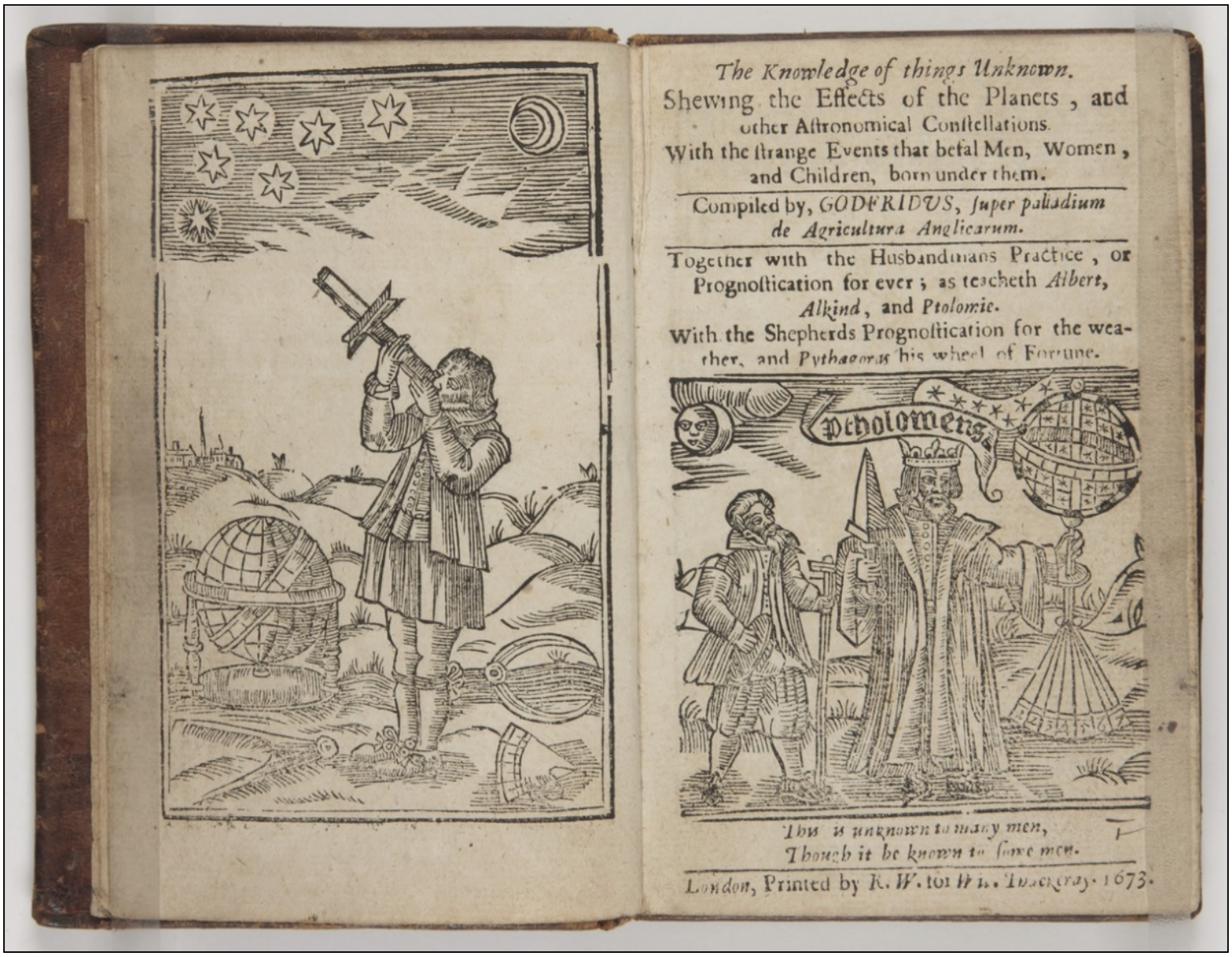

The Knowledge of things Unknown.

Shewing the Effects of the Planets, and other Aſtronomical Conſtellations.

With the ſtrange Events that befal Men, Women, and Children, born under them.

Compiled by, *GODFRIDUS, ſuper paladium de Agricultura Anglicarum.*

Together with the Husbandmans Practice, or Prognoſtication for ever; as teacheth *Albert, Alkind*, and *Ptolomie.*

With the Shepherds Prognoſtication for the weather, and *Pythagoras* his wheel of Fortune.

This is unknown to many men,
Though it be known to ſome men.

London, Printed by *R. W.* for *Wm. Thackray.* 1673.

[Frontispiece-title page]

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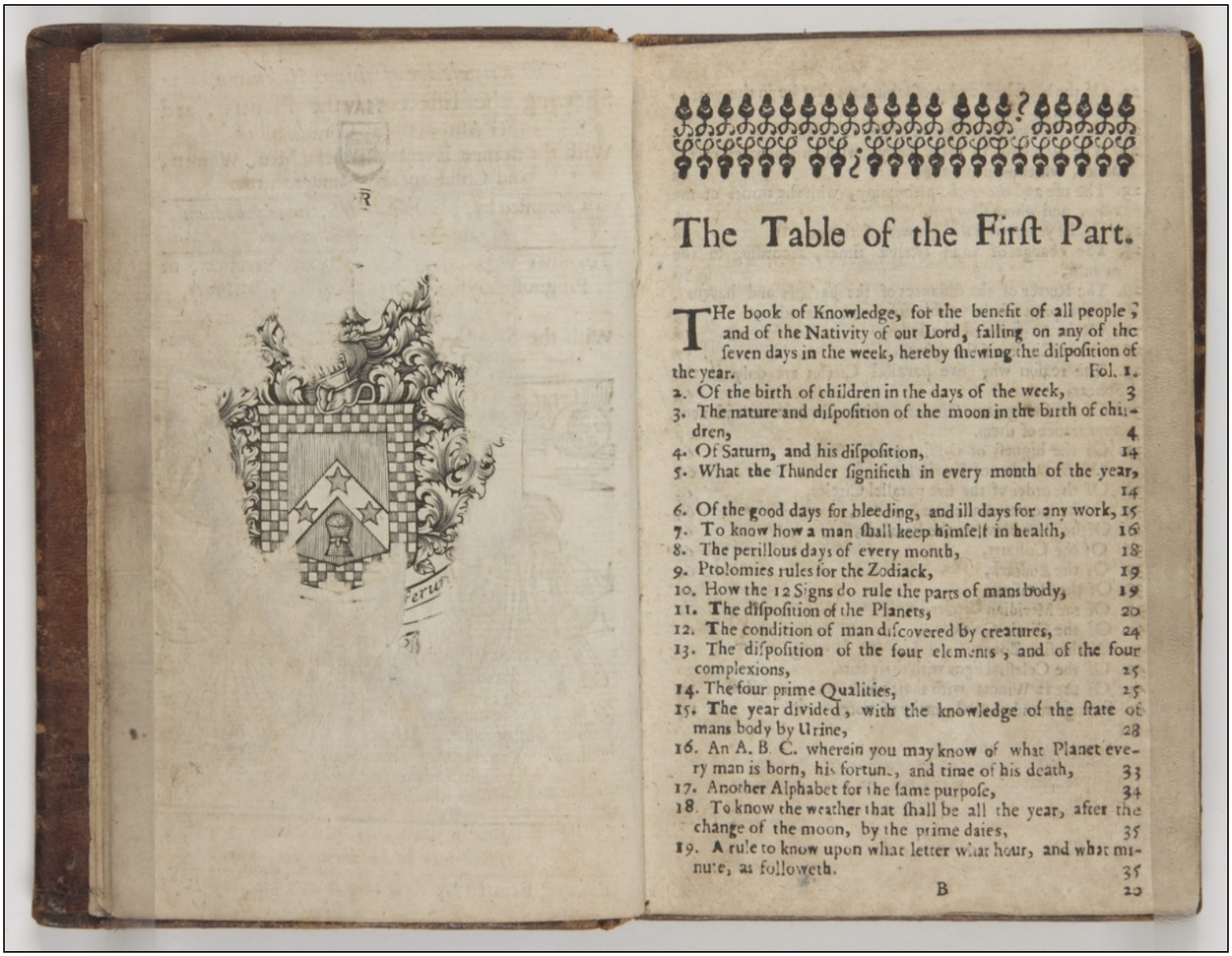

The Table of the First Part.

THe book of Knowledge, for the benefit of all people; and of the Nativity of our Lord, falling on any of the seven days in the week, hereby shewing the disposition of the year. Fol. 1.
2. Of the birth of children in the days of the week, 3
3. The nature and disposition of the moon in the birth of children, 4
4. Of Saturn, and his disposition, 14
5. What the Thunder signifieth in every month of the year, 14
6. Of the good days for bleeding, and ill days for any work, 15
7. To know how a man shall keep himself in health, 16
8. The perillous days of every month, 18
9. Ptolomies rules for the Zodiack, 19
10. How the 12 Signs do rule the parts of mans body, 19
11. The disposition of the Planets, 20
12. The condition of man discovered by creatures, 24
13. The disposition of the four elements, and of the four complexions, 25
14. The four prime Qualities, 25
15. The year divided, with the knowledge of the state of mans body by Urine, 28
16. An A. B. C. wherein you may know of what Planet every man is born, his fortune, and time of his death, 33
17. Another Alphabet for the same purpose, 34
18. To know the weather that shall be all the year, after the change of the moon, by the prime daies, 35
19. A rule to know upon what letter what hour, and what minute, as followeth. 35

[Title page verso]-B1r

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20. Of the moſt beſt and profitable days that be in the year to let blood. 37
21. Here followeth the natures of the 12 ſigns, 40
22. The Anatomy of mans body, with the number of the bones, which is in all, 248, 42
23. The uſe and order of Phlebotomy, with the names of the veins, and where they reſt. 44
24. Of the year, with the growth of things, 48
25. The change of man twelve times, according to the months, 50
26. The Rutter of the diſtances of the harbors and havens, in moſt parts of the world, from one to another, 53
27. Of the Ax-tree and the Poles, 56
28. Of the Circles of the Sphear, 57
29. The reaſon why five parallel Circles are only in the Sphear, 59
30. Of the five greater Circles, of the appearance and non-appearance of them. 60
31. Of the bigneſs of the five parallel Circles, 62
32. Of the number of Parallels, 63
33. Of the order of the five parallel Circles, 64
34. Of the power of the five Parallels, 64
35. Of the place between the Parallels, 65
36. Of the Colours, 66
37. Of the Zodiack, 66
38. Of the Horiſon, 66
39. Of the Meridian Circles, 68
40. Of the Circle Galaxias, 69
41. Of the five Zones, 69
42. Of the Celeſtial ſigns with their ſtars, 70
43. Of the 12 Winds, with their names and properties, 72
44. Strange wonders moſt worthy of note. 74

THE

The Table to the Second Part.

THe Husbandmans prognoſtication for ever, together with his rules and practice. Alſo a brief Chronologie of divers memorable Accidents,
2. Of Chriſtmaſs day, 78
3. The Husbandmans practice, 81
4. The diſpoſition of the 12 days, known by the ſhining of the Sun, ib.
5. From the time of Chriſtmaſs to twelf day, 83
6. How thou mayſt rule well thy beaſts that year, 87
7. An old rule of the Husbandman, ib.
8. How the Winter ſhall be after two twelve months, 88
9. The ſaying of *Solinus* and *Petrus*, ib.
10. The circles about the Sun, Moon, and other Stars, 89
11. The colour and lights of the other Stars, ib.
12. How to know the weather by the riſing and going down of the Sun, 90
13. Albertus of the Lightning, 92
14. Of the rain-bow, from whence he is, and what it ſignifieth, ib.
15. Of Thundring and Lightning, 93
16. To know the weather by the four quarters of the year, as ſheweth Leichtenberger, ib.
17. How to know the weather out of the new and full moon, 95
18. Of the Eclipſes of the moon, the cauſe thereof, how and and when they happen, 96
19. To find when the moon ſhall be Eclipſed, and when nor, 97
20. To find when the Sun ſha'l be Eclipſed, and when not
21. How to behold an eclipſe of the Sun without hurt to the eyes, ib. ib.
22. The mind of the Fathers, of the nature of the Fire, 98
23. A brief diſcourſe of the naturall cauſes of watery meteors, ib.
24. Of the rain bow, 99
25. Of rain, ib.
26. Of hail, ib.

B1v-B2r

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Beinecke Rare Book and Manuscript Library

27. Of snow, 99
28. Of Frost and dew, 100
29. Of Wind. ib.
30. Of sudden blasts, ib.
31. Of Earthquakes, 101
32. Signs of Earthquakes, ib.
33. Of Thunder and Lightnings, ib.
34. What things be not hurt with lightening, 102
35. Sundry rules of excellent use, and right necessary to be known of the Husband-man, and all other persons, of what quality soever, as of Physick and Husbandry, through the 12 months of the year, ib.
The use of an Instrument to find the hour of the day, 109
A Table shewing the interest of any sum of money, from 1 pound, to a 1000 pound, 113
Tables shewing the value of any Lease or Purchase, either at 5, 6, 8, or 10 pounds in the hundred, 115
Of the distances, magnitudes, motions, and mutations of the planets and fixed stars, 119
1. Of the Heaven of the fixed Stars, 119
2. Of the Heaven of Saturn, 120
3 Of the Heaven of Jupiter, 121
4. Of the Heaven of Mars, 121
5. Of the Heaven of the Sun, 121
6. Of the Heaven of Venus, 122
7. Of the Heaven of Mercury, 123
8. Of the Heaven of the Moon, 123
A Table of the Kings Reigns, their beginning, ending, and continuance, 123
How to make all manner of Bills, Bonds, Leases, Indentures, Receipts, Wills, &c. 125

The

The Table to the third Part.

THe Shepherds perpetual prognostication for the weather, foretelling the signs of rain, wind, fair weather, hot weather, of cold and frosty weather, of snow, of plenty and abundance, of dearth, and want of Corn and Food, 137
2. A brief Chronologie of memorable Accidents, 142
3. A brief description of all the members of the body, with their signification, 146
4. Of the Signification of moles, 159
5. A descr.ption of the Wheel of Fortune, 164

The Bookseller to the Reader.

FRiendly Reider, be pleased to take notice that this is the true and Ancient Book of, *The Knowledge of Things Unknown*: Now newly Printed. in 12 sheets of paper: This Book may be distinguished from some Counterfeit Copies (lately spread abroad) by the Picture above, and by being Printed for,

William Thackeray.

B2v-p. [1]

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The Book of Knowledge,

Both neceſſary and uſeful for the benefit of all people.

Sunday.

IF the Nativity of our Lord come on Sunday, winter ſhall be good, the Spring windy, ſweet and hot, Vintage flouriſhing: Oxen and ſheep multiplyed, honey and Milk plentiful: Peace and accord in the Land, yea, all the Sundays in the year profitable, they that be born ſhall be ſtrong, great and ſhining, and he that flyeth ſhall be found.

Munday.

IF it fall on Munday, winter ſhall be indifferent, Summer dry, or clean contrary: ſo that if it be rainy and tempeſtuous, Vintage ſhall be doubtful: in each Munday of the ſaid year, to enterprize any thing, it ſhall be proſperous and ſtrong. Who that flyeth ſhall be found: Theft done ſhall be proved, and he that falleth into his bed ſhall ſoon recover.

Tueſday.

IF it come on Tueſday, Winter ſhall be good, the Spring windy, ſummer fruitful, Vintage labourſom. Women die, and Ships periſh on the Sea. In each Tueſday of the year, to begin a work, it will proſper: he that is born ſhall be ſtrong and covetous, dreams pertain to age. He that flyeth ſhall be found: Theft done ſhall be proved.

Wedneſday.

Wedneſday.

IF it come on the wedneſday, winter ſhall be ſharp and hard, the ſpring windy & evil, ſummer good, Vintage plentifull, good wit eaſily found, young men dye, honey ſparing, men deſire to travel, and Shipmen ſayl with great hazard that year. In each wedneſday to begin a work is good.

Thurſday.

IF it come on Thurſday, winter ſhall be good, the Spring windy, Summer fruitfull, Vintage plentifull: Kings & Princes in hazard. And in each Thurſday to begin a new work proſperous; he that is born ſhall be of fair ſpeech, & worthipfull; he that flyeth ſhall ſoon be found; theft done by women ſhall ſoon be proved. He that falleth in his bed ſhall ſoon recover.

Friday.

IF it come on Friday, winter ſhall be marbelous, the Spring windy and good; ſummer dry, Vintage plentious: there ſhall be trouble of the ayr: ſheep and bees periſh; Oats dear. In each Friday to begin a work it ſhall proſper; he that is born ſhall be profitable and lecherous: he that flyeth ſhall ſoon be found: theft done by a child ſhall be proved.

Saturday.

IF it come on the Saturday, winter ſhall be dark, ſnow great, fruit plentious, the ſpring windy, ſummer evil, Vintage ſparing in many places: Oats ſhall be dear: Men wax ſick; and Bees die. In no Saturday to begin a work ſhall be good, except the courſe of the Moon alter it:

p. [2]-3

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theſt done ſhall be found, be that flyeth ſhall turn again to his own: thoſe that are ſick, ſhall long wail, and uneathe they ſhall eſcape death.

2. Of the Birth of Children in the days of the Week.

ON the Sunday who that is born, ſhall be great and ſhining. Who that is born on the Munday ſhall proſper, if he begin a work on that day. Who is born on tueſday, ſhall be coveteous, and periſh with Iron, and hardly come to the laſt age: and to begin all things is good. He that is born on Wedneſday, ſhall lightly learn words. He that is born on the Thurſday, ſhall be ſtable and worſhipfull, and to begin all things is good. He that is born on Friday, ſhall be of long life and Lecherous, and to begin all things is good. He that is born on Saturday, ſhall ſeldom be profitable, but if the courſe of the Moon bring it thitherto.

---

3. The nature and diſpoſition of the Moon in the birth of Children.

The firſt day *Adam* created.

IN the firſt day of the Moon Adam was made: to do all things is profitable, & that thou ſeeſt in thy ſleep ſhall be well, and turn into joy: if thou ſeemeſt to be overcome, nevertheleſs thou ſhalt overcome. A child that is born ſhall ſoon increaſe, & be of long life, and rich: he that falleth ſick ſhall long wail, and ſuffer a long ſickneſs. It is good to let a little blood. The

The ſecond day *Eve* made.

IN the ſecond day of the Moon Eve was made, to do an errand is good, to enterprize any thing is profitable: as to to buy and ſell, and flye into a Ship to make away, and to ſow ſeeds: Theſt done ſhall ſoon be found. Whatſoever thou ſhalt ſee in ſleep, ſudden effect it ſhall have, whether it be good or evil: to let bloods is good: a child that is born ſoon ſhall warr, and he ſhall be a Lecherer: and if a woman prove a Strumpet.

The third day *Cain* was born.

IN the third day of the Moon Cain was born: abſtain from doing of any thing, except thou wouldſt not have it proſper: draw up roots in the yard & the field: Theſt done ſhall ſoon be found. Whatſoever thou ſeeſt in thy ſleep is naught: the man-child ſhall grow for the time, but die young. A ſick man that falleth in his bed ſhall travel, and not eſcape: To let blood is good.

The fourth day *Abel* was born.

IN the fourth day of the Moon Abel was born, whatſoever thou doſt is good, in each travel: the dream thou ſeeſt, hath effect, hope in God and councel good. A child that is born ſhall be a good creature and much praiſed. A man that falleth ſick either ſoon ſhall be healed, or ſoon ſhall die. It is good to let blood.

The fifth day no Sacrament

IN the fifth day of the Moon, do nothing of errand, nor work: to receive the Sacrament is dangerous: he that flyeth ſhall be taken or hild; the dream that thou ſhalt ſee, ſhall be well. Beware

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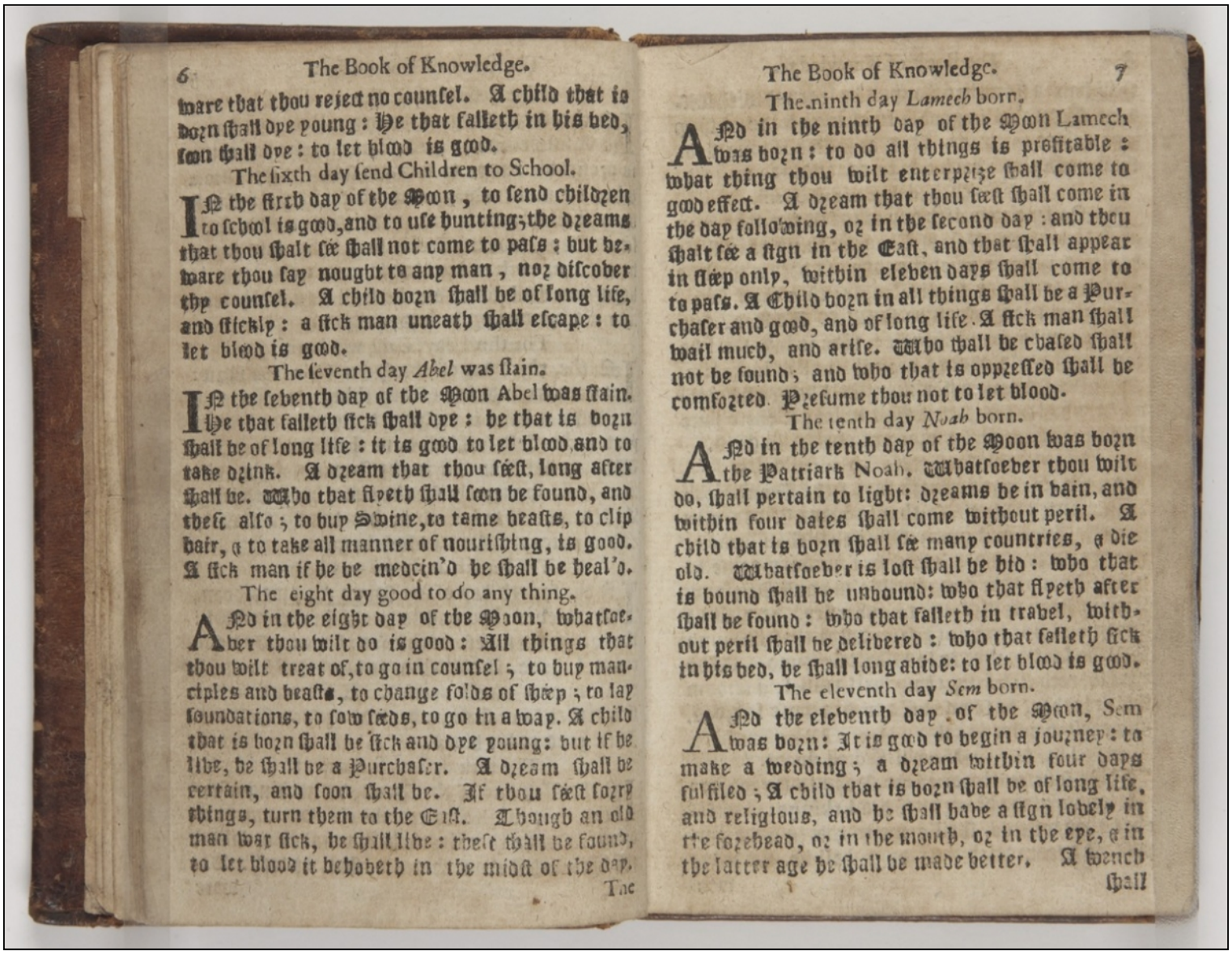

ware that thou reject no counsel. A child that is born shall dye young: He that falleth in his bed, soon shall dye: to let blood is good.

The sixth day send Children to School.

IN the first day of the Moon, to send children to school is good, and to use hunting; the dreams that thou shalt see shall not come to pass: but beware thou say nought to any man, nor discover thy counsel. A child born shall be of long life, and sickly: a sick man uneath shall escape: to let blood is good.

The seventh day *Abel* was slain.

IN the sebenth day of the Moon Abel was slain. He that falleth sick shall dye: he that is born shall be of long life: it is good to let blood and to take drink. A dream that thou sest, long after shall be. Who that flyeth shall soon be found, and thest also; to buy Swine, to tame beasts, to clip hair, & to take all manner of nourishing, is good. A sick man if he be medcin'd he shall be heal'd.

The eight day good to do any thing.

AND in the eight day of the Moon, whatsoeber thou wilt do is good: All things that thou wilt treat of, to go in counsel; to buy manciples and beasts, to change folds of sheep; to lay foundations, to sow seeds, to go in a way. A child that is born shall be sick and dye young: but if he live, he shall be a Purchaser. A dream shall be certain, and soon shall be. If thou sest sorry things, turn them to the East. Though an old man war sick, he shall live: thest shall be found, to let blood it behoveth in the midst of the day.

The

The ninth day *Lamech* born.

AND in the ninth day of the Moon Lamech was born: to do all things is profitable: what thing thou wilt enterprize shall come to good effect. A dream that thou sest shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep only, within eleben days shall come to to pass. A Child born in all things shall be a Purchaser and good, and of long life. A sick man shall wail much, and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The tenth day *Noah* born.

AND in the tenth day of the Moon was born the Patriark Noah. Whatsoeber thou wilt do, shall pertain to light: dreams be in bain, and within four dales shall come without peril. A child that is born shall see many countries, & die old. Whatsoeber is lost shall be bid: who that is bound shall be unbound: who that flyeth after shall be found: who that falleth in trabel, without peril shall be delibered: who that falleth sick in his bed, he shall long abide: to let blood is good.

The eleventh day *Sem* born.

AND the elebenth day of the Moon, Sem was born: It is good to begin a journey: to make a wedding; a dream within four days fulfiled; A child that is born shall be of long life, and religious, and he shall have a sign lobely in the forehead, or in the mouth, or in the eye, & in the latter age he shall be made better. A wench

shall

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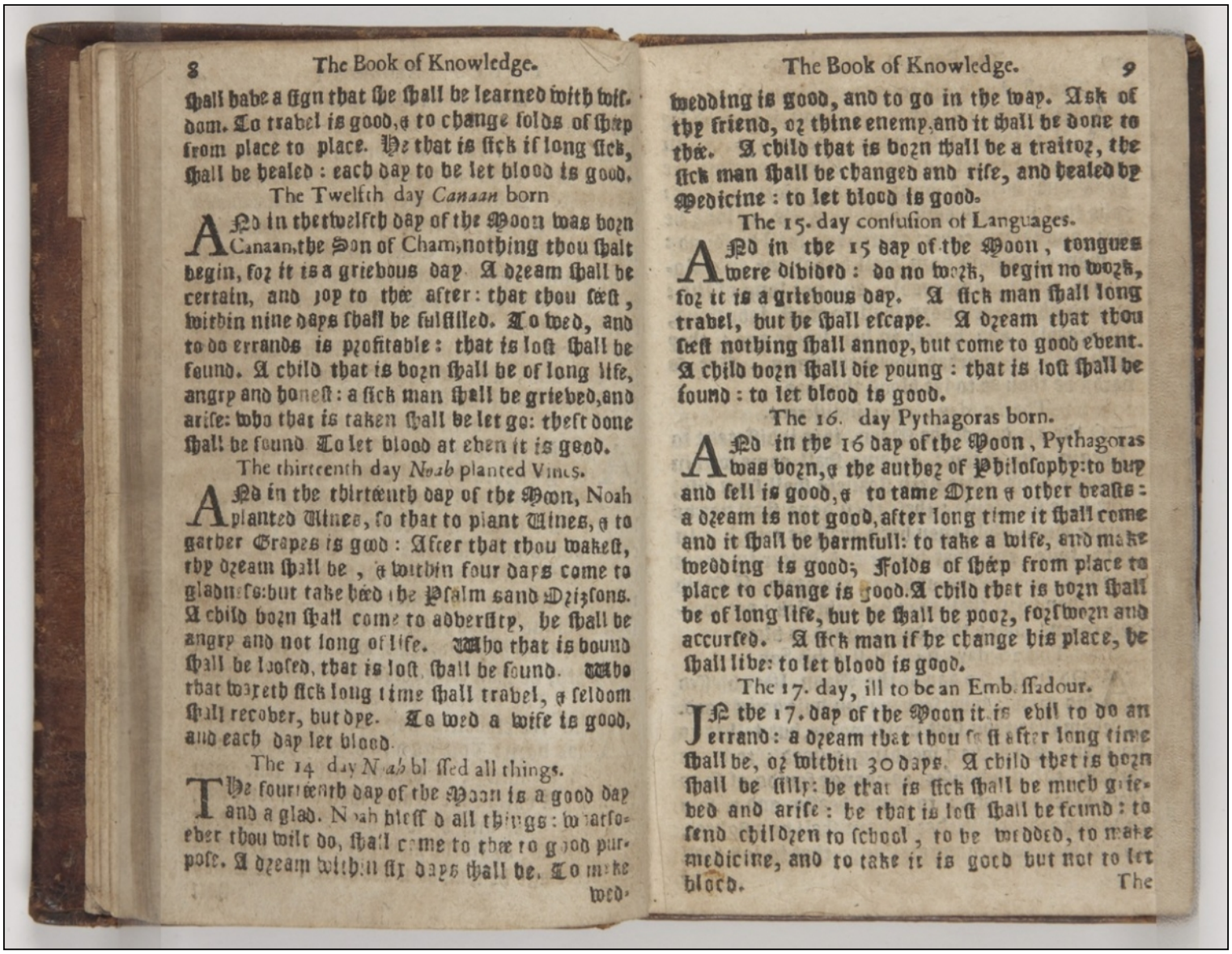

shall have a sign that she shall be learned with wisdom. To travel is good, & to change folds of sheep from place to place. He that is sick if long sick, shall be healed: each day to be let blood is good.

The Twelfth day *Canaan* born

AND in the twelfth day of the Moon was born Canaan, the Son of Cham; nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest, within nine days shall be fulfilled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a sick man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even it is good.

The thirteenth day *Noah* planted Vines.

AND in the thirteenth day of the Moon, Noah planted Vines, so that to plant Vines, & to garber Grapes is good: After that thou wakest, thy dream shall be, & within four days come to gladness: but take heed the Psalm sand Dirges. A child born shall come to adversity, he shall be angry and not long of life. Who that is bound shall be loosed, that is lost shall be found. Who that weareth sick long time shall travel, & seldom shall recover, but dye. To wed a wife is good, and each day let blood.

The 14 day *Noah* blessed all things.

THe fourteenth day of the Moon is a good day and a glad. Noah blessed all things: whatsoever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make wed-

wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shall be a traitor, the sick man shall be changed and rise, and healed by Medicine: to let blood is good.

The 15. day confusion of Languages.

AND in the 15 day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A sick man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall die young: that is lost shall be found: to let blood is good.

The 16. day Pythagoras born.

AND in the 16 day of the Moon, Pythagoras was born, & the author of Philosophy: to buy and sell is good, & to tame Oxen & other beasts: a dream is not good, after long time it shall come and it shall be harmfull: to take a wife, and make wedding is good; Folds of sheep from place to place to change is good. A child that is born shall be of long life, but he shall be poor, forsworn and accursed. A sick man if he change his place, he shall live: to let blood is good.

The 17. day, ill to be an Embassadour.

IN the 17. day of the Moon it is evil to do an errand: a dream that thou seest after long time shall be, or within 30 days. A child that is born shall be silly: he that is sick shall be much grieved and arise: he that is lost shall be found: to send children to school, to be wedded, to make medicine, and to take it is good but not to let blood.

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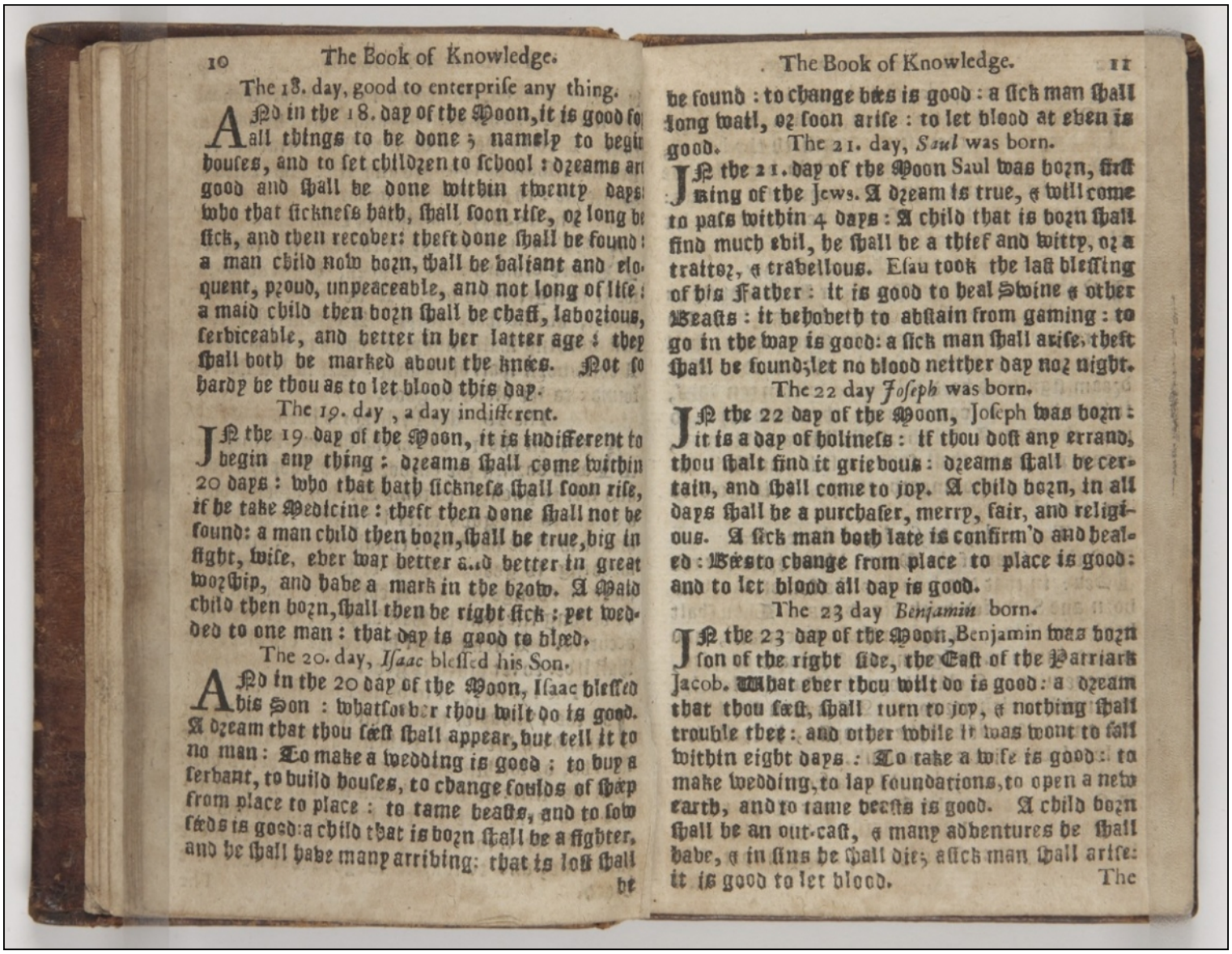

The 18. day, good to enterprise any thing.

AND in the 18. day of the Moon, it is good for all things to be done; namely to begin houses, and to set children to school: dreams are good and shall be done within twenty days: who that sickness hath, shall soon rise, or long be sick, and then recover: theft done shall be found: a man child now born, shall be valiant and eloquent, proud, unpeaceable, and not long of life: a maid child then born shall be chast, laborious, serviceable, and better in her latter age: they shall both be marked about the knees. Not so hardy be thou as to let blood this day.

The 19. day, a day indifferent.

IN the 19 day of the Moon, it is indifferent to begin any thing: dreams shall come within 20 days: who that hath sickness shall soon rise, if he take Medicine: theft then done shall not be found: a man child then born, shall be true, big in sight, wise, ever war better and better in great worship, and have a mark in the brow. A Maid child then born, shall then be right sick: yet wedded to one man: that day is good to bleed.

The 20. day, *Isaac* blessed his Son.

AND in the 20 day of the Moon, Isaac blessed his Son: whatsoever thou wilt do is good. A dream that thou sest shall appear, but tell it to no man: To make a wedding is good: to buy a servant, to build houses, to change foulds of sheep from place to place: to tame beasts, and to sow seeds is good: a child that is born shall be a fighter, and he shall have many arribing: that is lost shall

be found: to change beds is good: a sick man shall long wait, or soon arise: to let blood at even is good.

The 21. day, *Saul* was born.

IN the 21. day of the Moon Saul was born, first king of the Jews. A dream is true, & will come to pass within 4 days: A child that is born shall find much evil, he shall be a thief and witty, or a traitor, & trabellous. Esau took the last blessing of his Father: it is good to heal Swine & other Beasts: it behoveth to abstain from gaming: to go in the way is good: a sick man shall arise, theft shall be found; let no blood neither day nor night.

The 22 day *Joseph* was born.

IN the 22 day of the Moon, Joseph was born: it is a day of holiness: if thou dost any errand, thou shalt find it grievous: dreams shall be certain, and shall come to joy. A child born, in all days shall be a purchaser, merry, fair, and religious. A sick man both late is confirm'd and healed: Best to change from place to place is good: and to let blood all day is good.

The 23 day *Benjamin* born.

IN the 23 day of the Moon, Benjamin was born son of the right side, the East of the Patriark Jacob. What ever thou wilt do is good: a dream that thou sest, shall turn to joy, & nothing shall trouble thee: and other while it was wont to fall within eight days: To take a wife is good: to make wedding, to lay foundations, to open a new earth, and to tame beasts is good. A child born shall be an out-cast, & many adventures he shall have, & in sins he shall die; a sick man shall arise: it is good to let blood.

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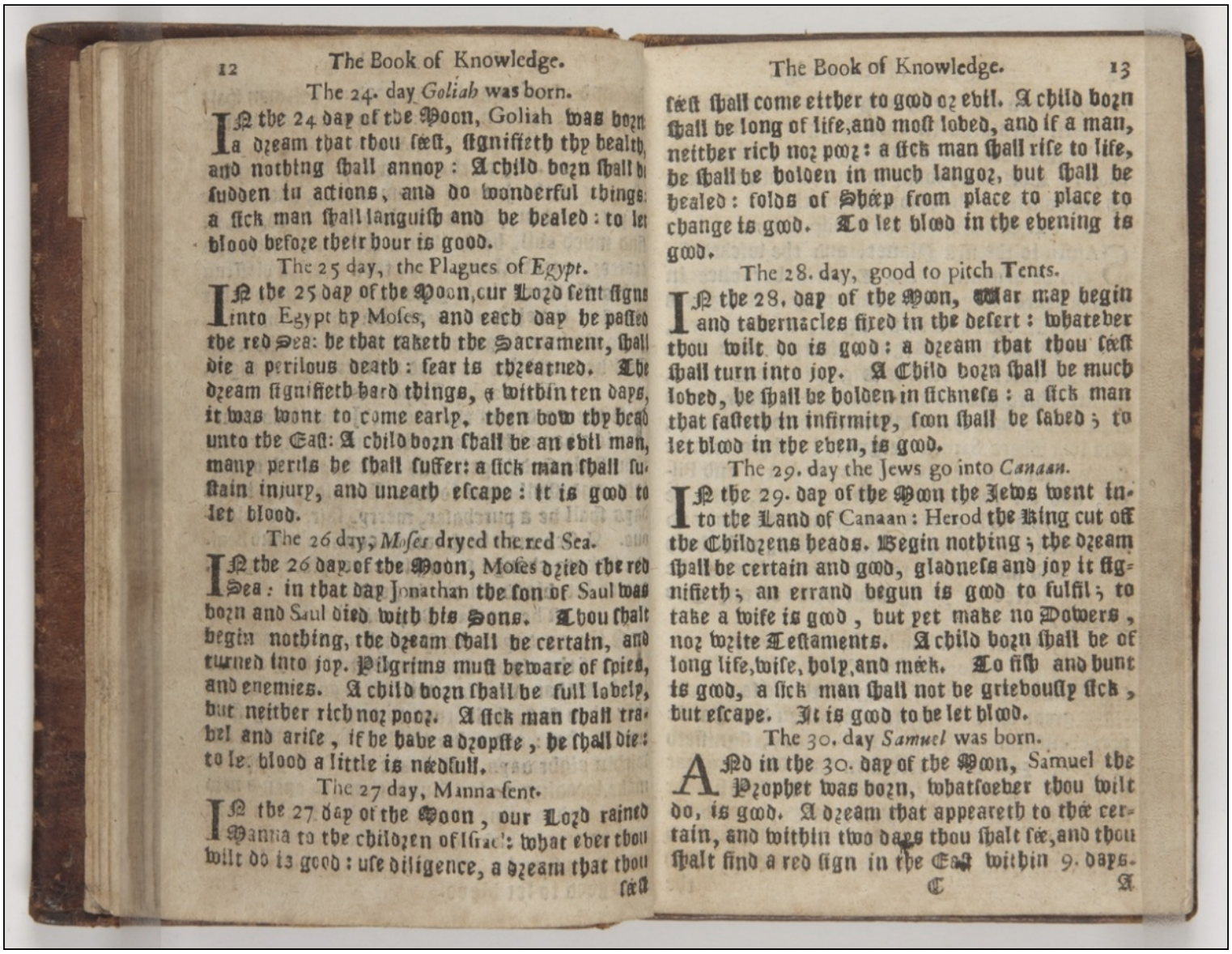

The 24. day *Goliah* was born.

IN the 24 day of the Moon, Goliah was born: a dream that thou sest, signifieth thy health, and nothing shall annoy: A child born shall be sudden in actions, and do wonderful things: a sick man shall languish and be healed: to let blood before their hour is good.

The 25 day, the Plagues of *Egypt*.

IN the 25 day of the Moon, our Lord sent signs into Egypt by Moses, and each day he passed the red Sea: he that taketh the Sacrament, shall die a perilous death: fear is threatned. The dream signifieth hard things, & within ten days, it was wont to come early, then bow thy head unto the East: A child born shall be an evil man, many perils he shall suffer: a sick man shall sustain injury, and uneath escape: it is good to let blood.

The 26 day, *Moses* dryed the red Sea.

IN the 26 day of the Moon, Moses dried the red Sea: in that day Jonathan the son of Saul was born and Saul died with his Sons. Thou shalt begin nothing, the dream shall be certain, and turned into joy. Pilgrims must beware of spies, and enemies. A child born shall be full lovely, but neither rich nor poor. A sick man shall travel and arise, if he have a dropsie, he shall die: to let blood a little is needfull.

The 27 day, Manna sent.

IN the 27 day of the Moon, our Lord rained Manna to the children of Israel: what ever thou wilt do is good: use diligence, a dream that thou sest

sest shall come either to good or evil. A child born shall be long of life, and most loved, and if a man, neither rich nor poor: a sick man shall rise to life, he shall be holden in much langor, but shall be healed: folds of Sheep from place to place to change is good. To let blood in the evening is good.

The 28. day, good to pitch Tents.

IN the 28. day of the Moon, war may begin and tabernacles fired in the desert: whatever thou wilt do is good: a dream that thou sest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness: a sick man that fasteth in infirmity, soon shall be saved; to let blood in the even, is good.

The 29. day the Jews go into *Canaan*.

IN the 29. day of the Moon the Jews went into the Land of Canaan: Herod the King cut off the Childrens heads. Begin nothing; the dream shall be certain and good, gladness and joy it signifieth; an errand begun is good to fulfil; to take a wife is good, but yet make no Powers, nor write Testaments. A child born shall be of long life, wise, holy, and meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30. day *Samuel* was born.

AND in the 30. day of the Moon, Samuel the Prophet was born, whatsoever thou wilt do, is good. A dream that appeareth to thee certain, and within two days thou shalt see, and thou shalt find a red sign in the East within 9. days.

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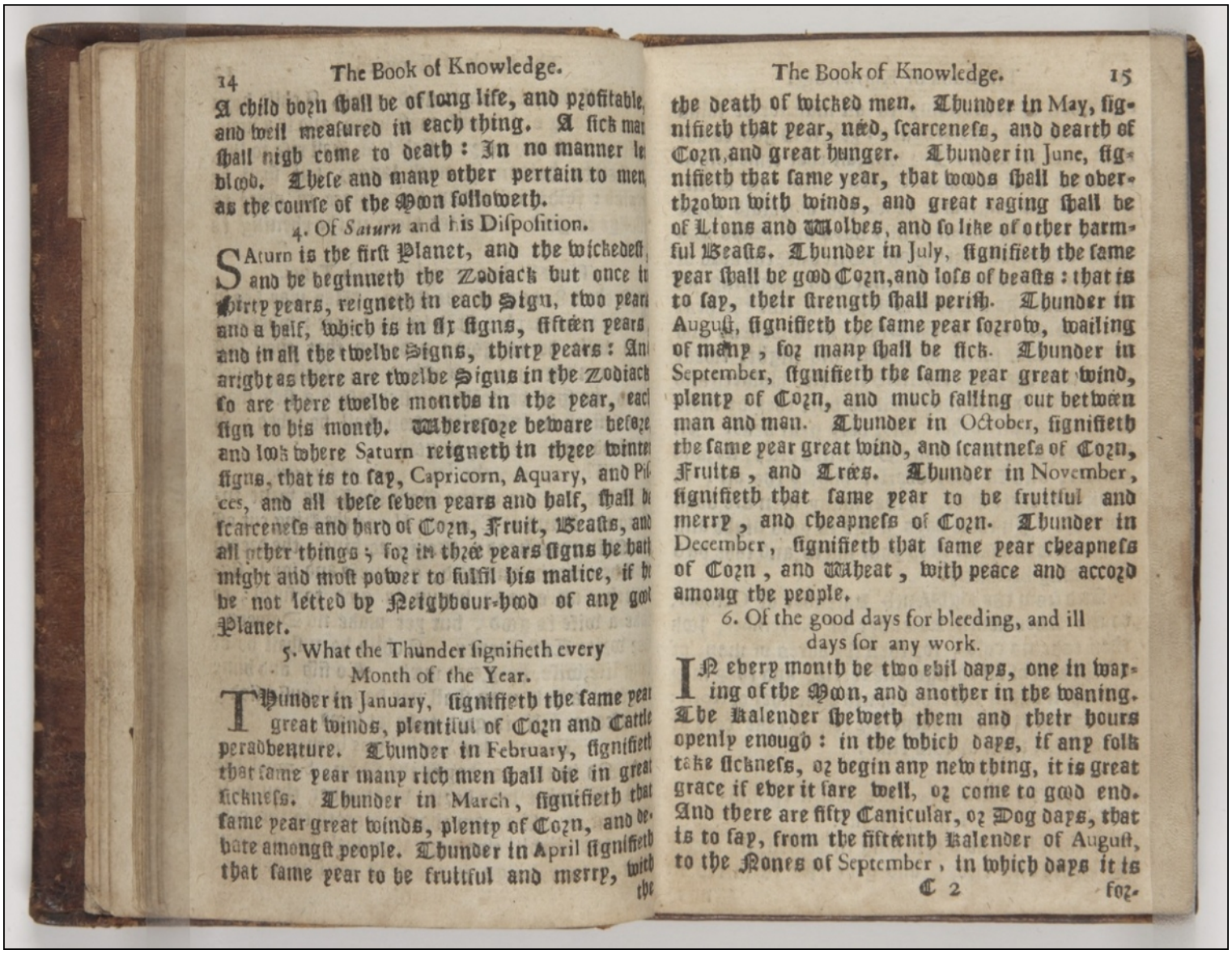

A child born shall be of long life, and profitable, and well measured in each thing. A sick man shall nigh come to death: In no manner let blood. These and many other pertain to men, as the course of the Moon followeth.

4. Of *Saturn* and his Disposition.

SAturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Sign, two years and a half, which is in six signs, fifteen years, and in all the twelve Signs, thirty years: And aright as there are twelve Signs in the Zodiack, so are there twelve months in the year, each sign to his month. Wherefore beware before and look where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pisces, and all these seven years and half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years signs he hath might and most power to fulfil his malice, if he be not letted by Neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

THunder in January, signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall die in great sickness. Thunder in March, signifieth that same year great winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merry, with the death of wicked men. Thunder in May, signifieth that year, need, scarceness, and dearth of Corn, and great hunger. Thunder in June, signifieth that same year, that woods shall be overthrown with winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth the same year shall be good Corn, and lots of beasts: that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plenty of Corn, and much falling out between man and man. Thunder in October, signifieth the same year great wind, and scantness of Corn, Fruits, and Trees. Thunder in November, signifieth that same year to be fruitful and merry, and cheapness of Corn. Thunder in December, signifieth that same year cheapness of Corn, and Wheat, with peace and accord among the people.

6. Of the good days for bleeding, and ill days for any work.

IN every month be two evil days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their hours openly enough: in the which days, if any folk take sickness, or begin any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog days, that is to say, from the fifteenth Kalender of August, to the Nones of September, in which days it is

p. 14-15

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forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from women: For why, all that time reigneth a star that is called Canicula Canis in latin, a Hound in english: Now the aforesaid Star Canicula, the aforesaid fifty days are called Canicular days, and biting as a Bitch; for the kind of the star Caniculas, is boyling and brenning as fire, & biting as a Bitch whelp: that time the heat of the Sun, and of the Star, is so ferbent and violent, that mens bodies at mid-night, sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they then be hurt they be more sick than at any other time, very near dead. In these days all venemous Serpents creep, fly, and gender, and so they oberset hugely the air, in feeding of their kind, so that many men are dead thereby. In these days a fire is good night and day, and wholesom: seek your meats, and take heed of feeding violently.

And from the eighteenth Kalender of October, to the seventeenth Kalender of November, look thou take no cold; for then the pores of man, of earth, and of all things else settle, and they may not open again till the seventh Kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a man shall keep himself in Health.

IF thou wilt keep thee long in health, fly anger wrath and envy, and give thee to mirth in mea-

measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular days, fly all manner of strong Drinks and hot Spices, brenning Meats, especially their excess; Fast not too long at morn; Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after: sleep not after dinner except in May, June, July, and August: and yet the less that thou sleepest then, the better it is. To sleep well in the waxing of the Night, and to be early up in the morning, is the better: and every day beware of Spits, that none enter into the fasting; for thereof cometh great pestilences and fear. And in great cold and pestilences, eat much Garlick every day, with nine Saffron Chiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for Medicine: of all manner of meats, sodden is the best: eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in the day, than once thy fill; Flesh is more nourishing than Fish, eat not too much sower meats, nor salt, for they will make thy bones sore; look thy drink be not too new, nor too old; sweet powdered Meats be most wholesom. Of all things take measure and no more, for in measure rests vertue.

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8. The perillous days of every Month.

IN the change of every Moon, be two days, in the which what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January when the moon is three or four days old.

In February, 5, or 7.	In July, 3, or 13.
In March, 6, or 7.	In August, 8, or 13.
In April, 5, or 8.	In September, 8, or 13.
In May, 8, or 9.	In October, 5, or 12.
In June, 5, or 15.	In November, 5, or 9.

In December, 3, or 13.

Astronomers say, that six days in the Year, are perillous of death; And therefore they forbid men to let Blood on them, or take any Drink, That is to say;

The third day of the month of January.
The first day of the month of July.
The second day of the month of October.
The last of the month of April.
The first day of August.
The last day going out of December.

These six days with great diligence ought so to be kept, but namely the later three, for all the veins are then full. For then whether man or beast be knit in them within seven days, or certainly within fourteen days he shall die. And if they take any drinks, within fifteen days they shall die: and if they eat any Goose in these three days, within forty days they shall die: and if any child be born in these three later days, they shall die a wicked death.

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let thee blood of the right arm: And in the beginning of April, the eleventh day, of the left arm; and in the end of May, third or fifth day, on whether arm thou wilt; and thus of all that year, thou shalt orderly be kept from the Feaver, the falling Gout, the after Gout, and loss of thy sight.

9. *Ptolomies* Rule for the Zodiack.

EAch mans body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) If thou be sick in any limb, do not medicine unto that limb, for it shall rather hinder than further. And namely, fly blood-letting at that time. Thus shalt thou know how the signs reign in our limbs.

10. Of the Twelve Signs.

Aries, or the Ram governeth the head.

The Bull reigneth in the neck, and in the throat.

Geminy, or the Twins, rule the shoulders, arms, and hands, and these three are the signs of the spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries Milt, Liver, and Gall.

The Lion Reigneth in the Back, Sides, Bones, Sinews, and Gristles.

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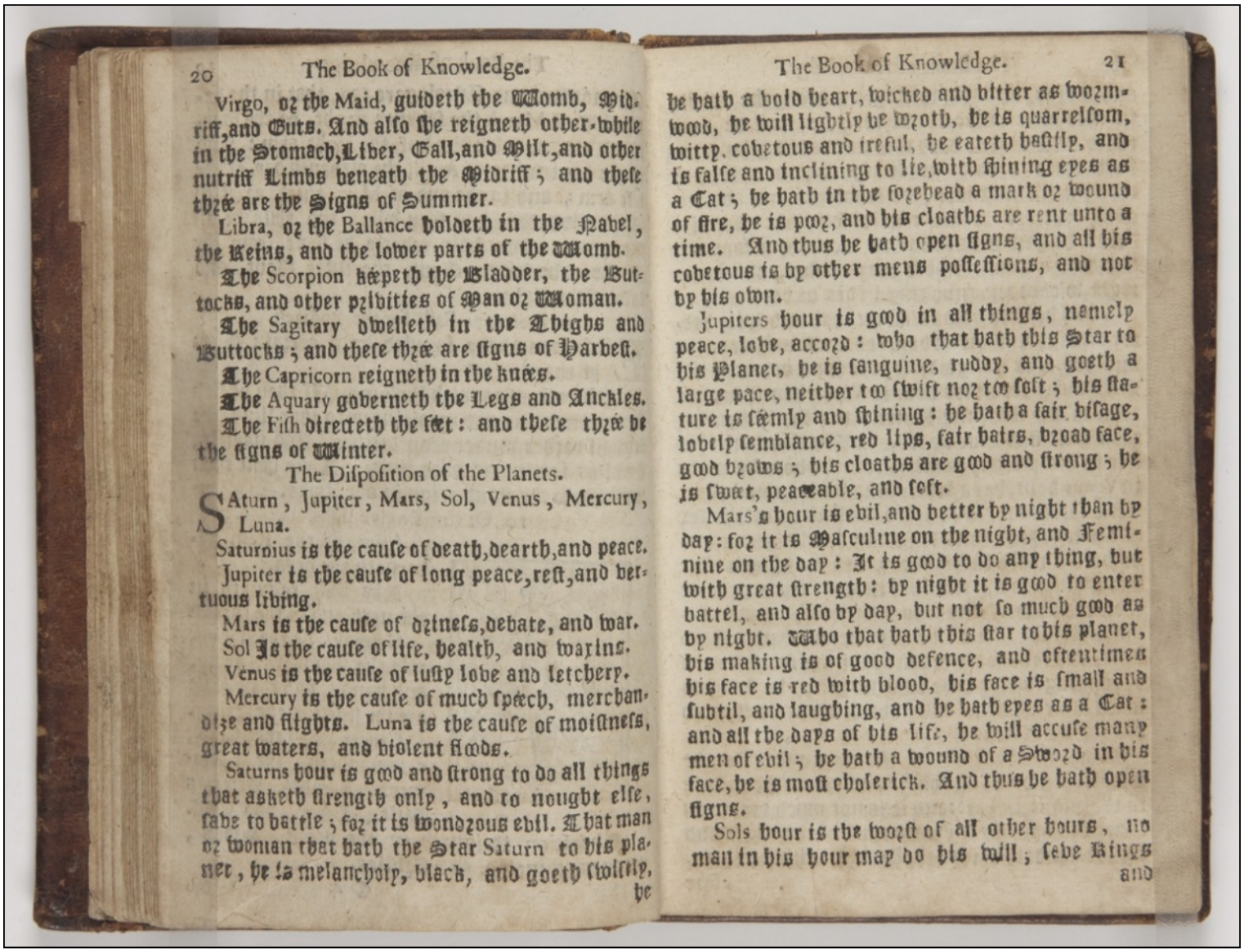

Virgo, or the Maid, guideth the Womb, Midriff, and Guts. And also she reigneth other-while in the Stomach, Liber, Gall, and Milt, and other nutriff Limbs beneath the Midriff; and these three are the Signs of Summer.

Libra, or the Ballance holdeth in the Navel, the Reins, and the lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other privities of Man or Woman.

The Sagitary dwelleth in the Thighs and Buttocks; and these three are signs of Harvest.

The Capricorn reigneth in the knees.

The Aquary governeth the Legs and Anckles.

The Fish directeth the feet: and these three be the signs of Winter.

The Disposition of the Planets.

SAturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth, and peace.

Jupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of dryness, debate, and war.

Sol is the cause of life, health, and waxing.

Venus is the cause of lusty love and letchery.

Mercury is the cause of much speech, merchandize and slights. Luna is the cause of moistness, great waters, and violent floods.

Saturns hour is good and strong to do all things that asketh strength only, and to nought else, save to battle; for it is wondrous evil. That man or woman that hath the Star Saturn to his planet, he is melancholy, black, and goeth slowly, he

he hath a bold heart, wicked and bitter as wormwood, he will lightly be wroth, he is quarrelsom, witty, covetous and ireful, he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiters hour is good in all things, namely peace, love, accord: who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft; his stature is seemly and shining: he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable, and soft.

Mars's hour is evil, and better by night than by day: for it is Masculine on the night, and Feminine on the day: It is good to do any thing, but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this star to his planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, and he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sols hour is the worst of all other hours, no man in his hour may do his will, save Kings and

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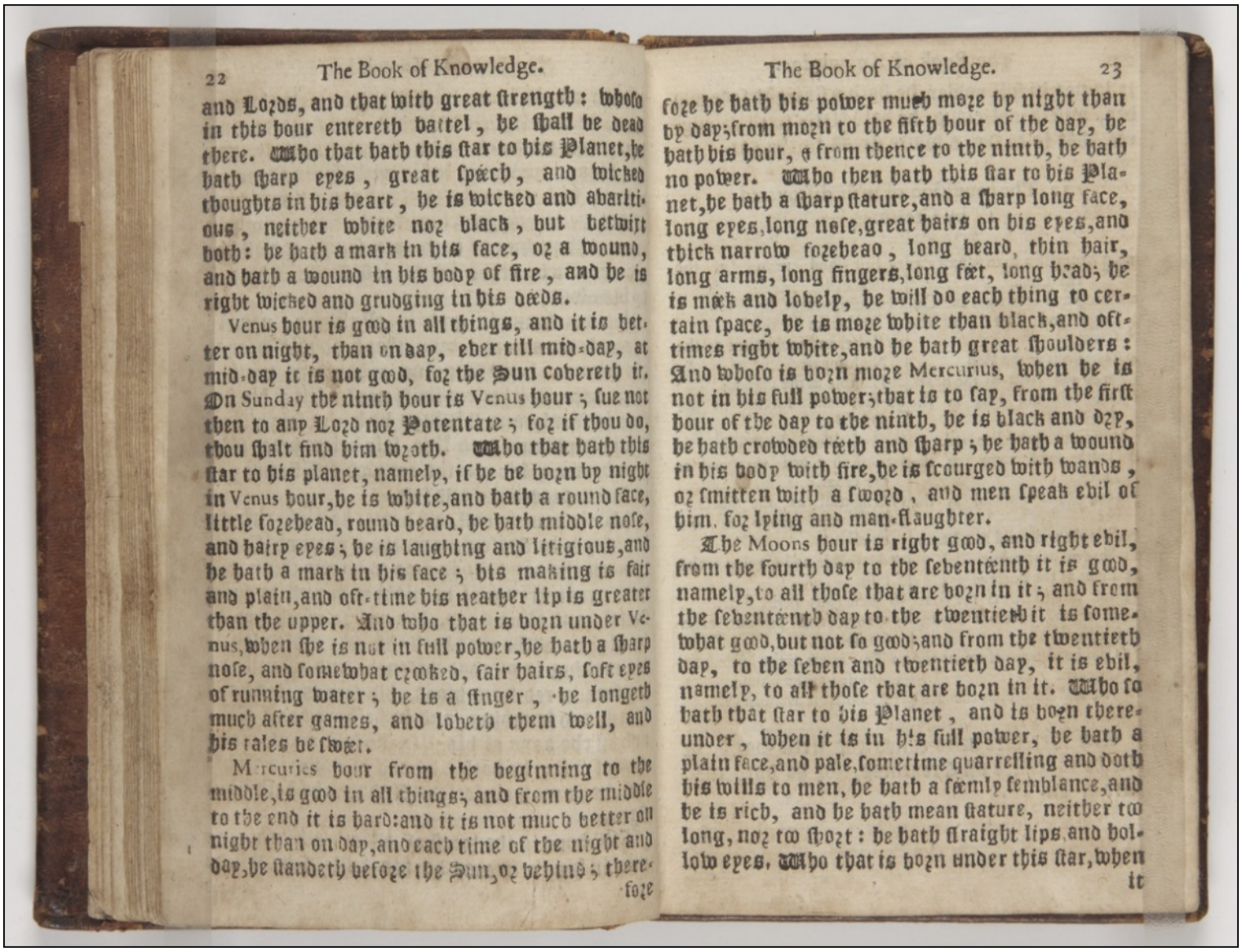


and Lords, and that with great strength: whoso in this hour entereth battel, he shall be dead there. Who that hath this star to his Planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaritious, neither white nor black, but betwixt both: he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, than on day, ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him wroth. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, and hath a round face, little forehead, round beard, he hath middle nose, and sharp eyes; he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, and oft-time his neather lip is greater than the upper. And who that is born under Venus, when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hairs, soft eyes of running water; he is a singer, he longeth much after games, and loveth them well, and his tales be sweet.

Mercuries hour from the beginning to the middle, is good in all things; and from the middle to the end it is hard: and it is not much better on night than on day, and each time of the night and day, he standeth before the Sun, or behind; therefore

fore he hath his power much more by night than by day; from morn to the fifth hour of the day, he hath his hour, & from thence to the ninth, he hath no power. Who then hath this star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is mark and lovely, he will do each thing to certain space, he is more white than black, and oft-times right white, and he hath great shoulders: And whoso is born more Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth and sharp; he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

The Moons hour is right good, and right evil, from the fourth day to the seventeenth it is good, namely, to all those that are born in it; and from the seventeenth day to the twentieth it is somewhat good, but not so good; and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that star to his Planet, and is born thereunder, when it is in his full power, he hath a plain face, and pale, sometime quarrelling and doth his wills to men, he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long, nor too short: he hath straight lips and hollow eyes. Who that is born under this star, when it

it is not in full power, he hath a straight face and dep, and is malicious, he hath little teeth, abulgnie, that is to sey, a white streak in the ear.

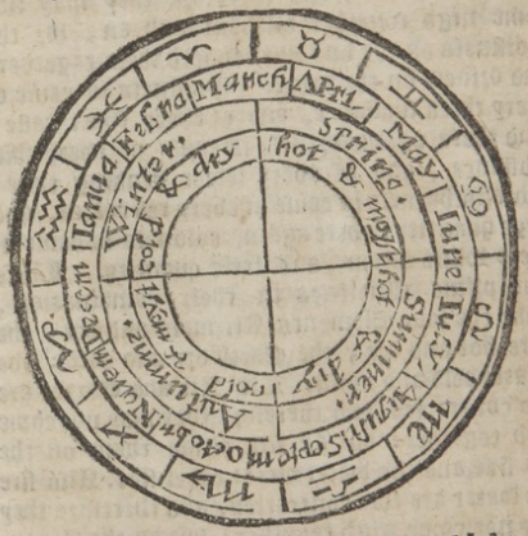
12. The condition of man discovered by Creatures.

1 NAturally a man is hairy as the Lion.
2 Strong and worthy as the Ox.
3 Large and liberal as the Cock.
4 Avaricious as the dog.
5 hardy and swift as the heart.
6 Debonair and true, as the Turtle dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guileful as the Fox.
10 Simple and mild as a Lamb.
11 Shrewd as the Ape.
12 Light as the horse.
13 Soft and pitiful as the Bear.
14 Dear and precious as the Elephant.
15 Good and wholesom as the Unicorn.
16 Vile and slothful as the Ass.
17 Fair and proud as the Peacock.
18 Gluttonous as the Wolf.
19 Envious as the Bitch.
20 Rebel and inobedient as the Nightingale.
21 Humble as the Pigeon.
22 Fell and foolish as the Ostrich.
23 Profitable as the Pismire
24 Dissolute and vagabond as the Goat.
25 Spightful as the Phesant.
26 Soft and meek as the chicken.
27 Moveable and varying as the Fish.
28 Lecherous as the Boar.
29 Strong and puissant as a Camel.
30 Traiterous as the Mule.
31 Advised as the Mouse.
32 Reasonable as an Angel.

And therefore he is called the little world, or else he is called all Creatures, for he hath take part of all.

13. The

13 The Description of the four Elements, and of the four Complexions, with the four Seasons of the year, and the twelve Signs for each Month.



IN each man and woman reigneth the Planets and every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some men reigneth one more, and in some reigneth another; and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime qualities.

FOur prime Qualities there be; that is to say, Coldness, Heat, Dryness, and Moisture, which be contraries, and therefore they may not come nigh

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nigh together without a mean: for the hotnes on the one side bindeth them together, and coldnes on the other side. Also hotnes and coldnes are two contraries; and therefore they may not come nigh together without a mean, for the moistnes on the one side bindeth them together, and drines on the other. Moistnes is cause of every thick substance, and of every swet taste: And there again, drines is cause of every thin substance, and of every sower stinking taste: and also hotnes is cause of every red colour, and large quantity: there again, coldnes is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements, Air, moist and hot; the Fire hot and dry; the Earth dry and cold; the Water cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together: but as fire binds them on the one side, and the water on the other side. Also fire and water are two contraries, and therefore they may not come nigh together: but as the Air betwen them binds on the one side, and the earth on the other side. The fire is sharp, subtile, and mobeable: The Air is subtile, mobeable, corpulent, and dull: The earth is corpulent and thick: The water is mobeable, corpulent and dull. The earth is corpulent dull, and unmobeable. In the heart of the earth is the Center of the world: that is to say, the midst point, and in every Center is Hell. And there again about the fire are the stars, and about them in heaven Christaline; that

that is to say, waters of all blis, departed in nine orders of Angels: then is heaven in the highest rooms, and largest. And there again is hell in the lowest, narrowest, and straightest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood gendred in the Liver, Limbs, and like to the Air.

The second is Choler, gendred in the Gall, and like thereto; and it is according to the fire.

The third is Melancholy, gendred in the Milt, and like to the dregs of blod, and it accordeth to the earth.

The fourth is Flegm, gendred in the Lungs, like to Gall, and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lovely, glad of chér, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guiltful, false, and wrathful, traiterous, and right hardy, small, dry, and black of colour.

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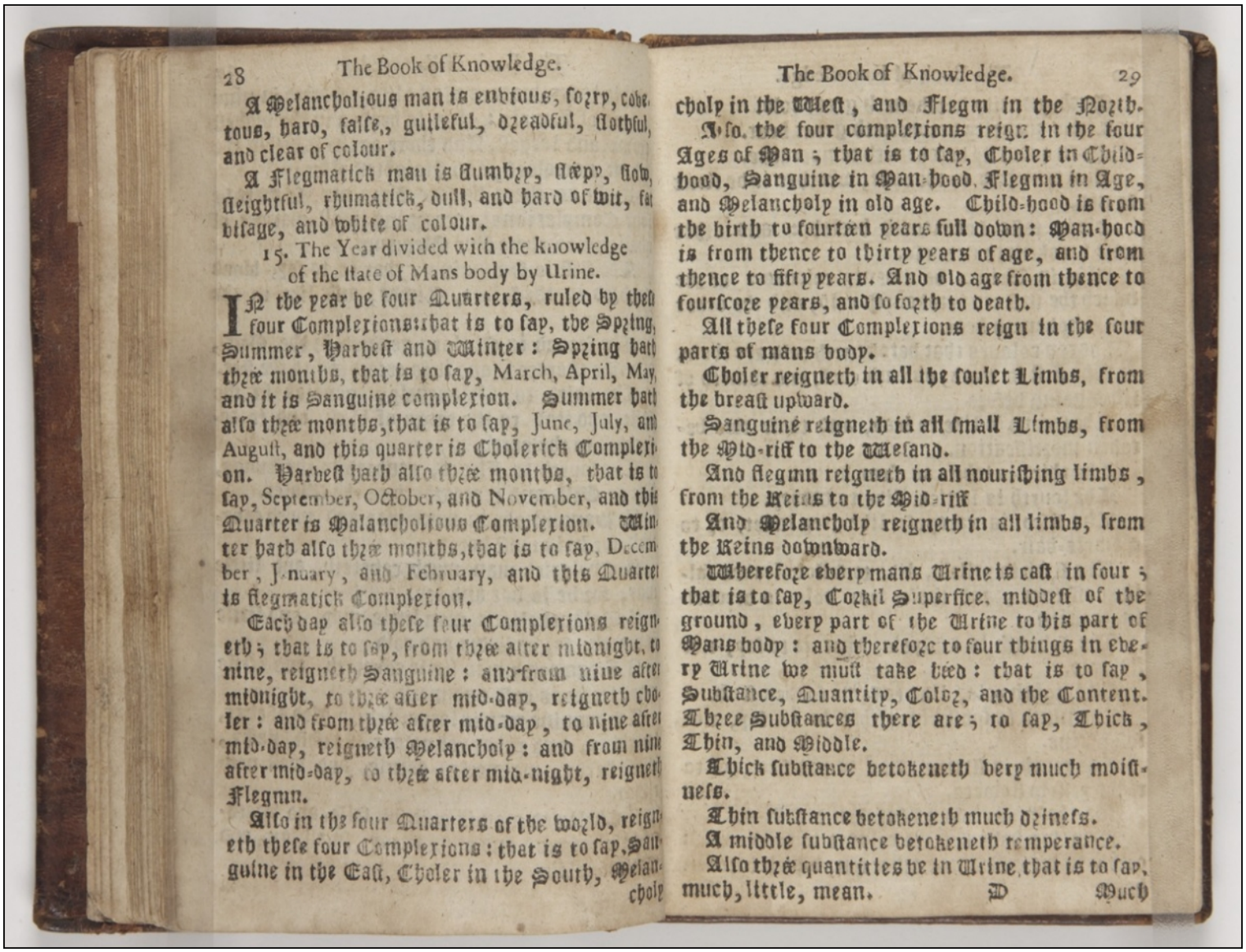

A Melancholious man is enbious, sorry, cobetous, hard, false, guileful, dreadful, slothful, and clear of colour.

A Flegmatick man is slumbry, slæpy, slow, sleightful, rhumatick, dull, and hard of wit, fat visage, and white of colour.

15. The Year divided with the knowledge of the state of Mans body by Urine.

IN the year be four Quarters, ruled by these four Complexions: that is to say, the Spring, Summer, Harbest and Winter: Spring hath thræ monthe, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also thræ months, that is to say, June, July, and August, and this quarter is Cholerick Complexion. Harbest hath also thræ monthe, that is to say, September, October, and November, and this Quarter is Malancholious Complexion. Winter hath also thræ months, that is to say, December, January, and February, and this Quarter is flegmatick Complexion.

Each day also these four Complexions reigneth; that is to say, from thræ after midnight, to nine, reigneth Sanguine: and from nine after midnight, to thræ after mid-day, reigneth choler: and from thræ after mid-day, to nine after mid-day, reigneth Melancholy: and from nine after mid-day, to thræ after mid-night, reigneth Flegmn.

Also in the four Quarters of the world, reigneth these four Complexions: that is to say, Sanguine in the East, Choler in the South, Melancholy in the West, and Flegm in the North.

Also the four complexions reign in the four Ages of Man; that is to say, Choler in Child-hood, Sanguine in Man-hood, Flegmn in Age, and Melancholy in old age. Child-hood is from the birth to fourtæn years full down: Man-hood is from thence to thirty years of age, and from thence to fifty years. And old age from thence to fourscore years, and so forth to death.

All these four Complexions reign in the four parts of mans body.

Choler reigneth in all the foulet Limbs, from the breast upward.

Sanguine reigneth in all small Limbs, from the Mid-riff to the Weland.

And flegmn reigneth in all nourishing limbs, from the Reins to the Mid-riff

And Melancholy reigneth in all limbs, from the Reins downward.

Wherefore every mans Urine is cast in four; that is to say, Ovrhil Superfice, middest of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed: that is to say, Substance, Quantity, Colour, and the Content. Three Substances there are; to say, Thick, Thin, and Middle.

Thick substance betokeneth very much moistness.

Thin substance betokeneth much dryness.

A middle substance betokeneth temperance.

Also thræ quantities be in Urine, that is to say, much, little, mean.

p. 28-29

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Much quantity betokeneth great cold.
Little quantity betokeneth great heat.
Mean quantity betokeneth temperance.
Also take hēd to the taste, whether it be swēt or not.
Swēt taste betokeneth health: and other taste betokeneth sickness.
Also in Urines be twenty colours: of the which the first ten betokeneth cold, and the other ten betokeneth heat.
The ten colours that betokeneth cold, are these.
The first is black, as dark coal, and cometh of libed going before.
The second is like to lead, and those two betoken mortification.
The third is white as clear water.
The fourth is lactick, like to Whey.
The fifth is carapose like grey russet, or to Camels-hair.
The sixth is yellow, like to fallow leaves falling off trēs; and those four colours betoken indigestion.
The seventh is sub-pale, that is to say, not full pale.
The eighth pale, like to some sodden flesh.
The ninth is subsitrine, that is to say, not full sitrine.
The tenth is sitrine, like to pomsiter, or to right yellow flowers.
And these four colours betoken digestion.
Now we have sēn the colours which betoken cold; so we will sē the other ten, which betoken heat.

The first is subrose, that is to say, not full rose.
The second rose, like to fine gold.
And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, swēt of taste, and without contents.
The third is subrose, that is to say, full red.
The fourth is red like Saffron diet.
The fifth is, subrugund, that is to say, not full rubigund.
The sixth is rubigund, like a strong flame of fire. And these four colours betoken passing of digestion.
The seventh Ynoposc, like to white Wine.
The eighth is Kinanos, like to rotten blood.
And these two betoken adustion.
The ninth is grēn as the Cole-stock.
The tenth is as black as clear black horn, and this black cometh of a grēn going before. And these two betoken adustion and death.
In Urine be eighten contents, that is to say, circle, amupul, grains, clouds, scum, matter, fatness, humour, blood, grabel, hairs, scales, bran, crinodose, sperm, dust, esks, sedimen, or apostas.
The circle sheweth all the qualities of ℏ head.
Ampul, that is to say, Creme, sheweth also the brain disturbed.
Grains betoken of rhume and glut.
Clouds sheweth vice in the small limbs.
Scum, that is to say, foam, sheweth ventosite, and often the Jaundies.
After, that is to say, quitture sheweth vice of the reigns of the Bladder or the Liber.

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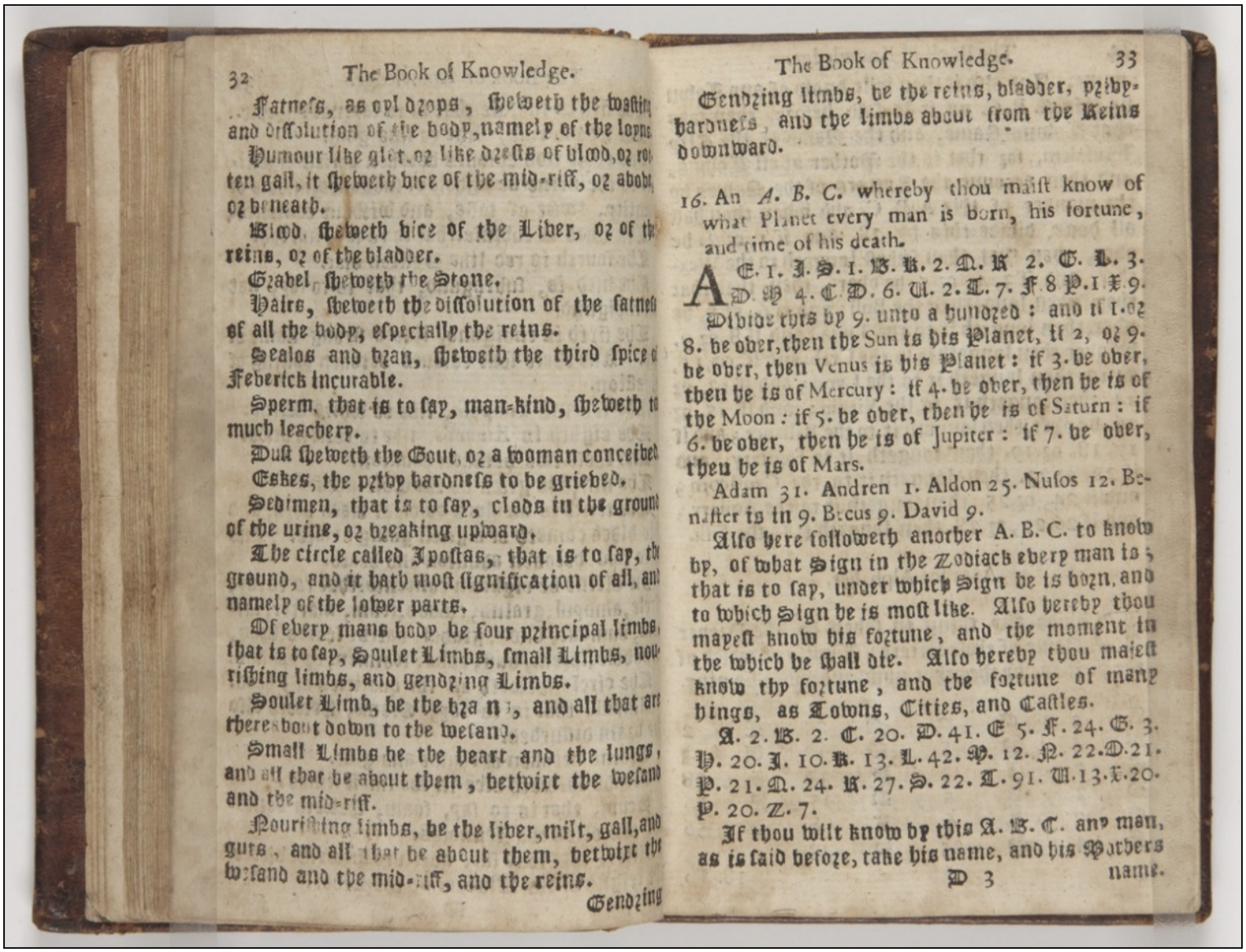

Fatness, as oyl drops, sheweth the wasting and dissolution of the body, namely of the loyns.

Humour like gleir, or like drops of blood, or rotten gall, it sheweth vice of the mid-riff, or about, or beneath.

Blood sheweth vice of the Liver, or of the reins, or of the bladder.

Grabel, sheweth the Stone.

Hairs, sheweth the dissolution of the fatness of all the body, especially the reins.

Scales and bran, sheweth the third spice of Feberick incurable.

Sperm, that is to say, man-kind, sheweth too much leachery.

Dust sheweth the Gout, or a woman conceived.

Eskes, the privy hardness to be griebed.

Sediмen, that is to say, clods in the ground of the urine, or breaking upward.

The circle called Apostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of every mans body be four principal limbs, that is to say, Soulet Limbs, small Limbs, nourishing limbs, and gendring Limbs.

Soulet Limb, be the brain, and all that are there about down to the wesand.

Small Limbs be the heart and the lungs, and all that be about them, betwixt the wesand and the mid-riff.

Nourishing limbs, be the liver, milt, gall, and guts, and all that be about them, betwixt the wesand and the mid-riff, and the reins.

Gendring

Gendring limbs, be the reins, bladder, privy hardness, and the limbs about from the Reins downward.

16. An *A. B. C.* whereby thou maist know of what Planet every man is born, his fortune, and time of his death.

A E. 1. I. 9. 1. B. K. 2. M. K 2. C. L. 3. D. H 4. C. D. 6. U. 2. L. 7. F. 8 P. 1 X. 9.

Divide this by 9. unto a hundred: and if 1. or 8. be over, then the Sun is his Planet, if 2, or 9. be over, then Venus is his Planet: if 3. be over, then he is of Mercury: if 4. be over, then he is of the Moon: if 5. be over, then he is of Saturn: if 6. be over, then he is of Jupiter: if 7. be over, then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nusos 12. Benaster is in 9. Brcus 9. David 9.

Also here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is; that is to say, under which Sign he is born, and to which Sign he is most like. Also hereby thou mayest know his fortune, and the moment in the which he shall die. Also hereby thou maiest know thy fortune, and the fortune of many things, as Towns, Cities, and Castles.

A. 2. B. 2. C. 20. D. 41. E 5. F. 24. G. 3. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21. Q. 24. R. 27. S. 22. T. 91. V. 13. X. 20. Y. 20. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his Mothers

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name. And alſo if thou wilt know of any Tow
by this A. B. C. as it is ſaid before, then ta
that Towns Name, and the Name of the Ci
Jeruſalem, for that is the Mother of all Towns
and then account the Letters of the Names b
the number of this A. B. C. and when thou ha
all done, divide this by 28. and if 1, or 2. b
ober, then that thou ſeekeſt longeth to the We
ther, and if 3, 4, or 5. be ober; then that th
thou ſeekeſt longeth to the Bull; and if 6, or 7. b
ober, then longeth it to the Twins; and if 8, or 9
be ober, then longeth it to the Crab; and if 10, 11
or 12. then longeth it to the Lyon; and if 13,
14. then longeth it to the Virgin; and if 15,
16. be ober, then longeth it to the Ballance; and
17, 18, or 19. then longeth it to Sagitary, an
if 22, or 23. then longeth it to the Capricorn
and if 24, or 25 then longeth it to the Aquary
and if 26, 27, or 28. then longeth it to the Fiſh.

Another Alphabet.

DIvide any thing in ſeven by the Prayer
Name of thoſe letters; I will tell which o
the 7. it is, by the other number divided by nine

A	3	G	2	M	25	T	1
B	4	H	5	O	12	V	21
C	2	I	3	P	13	X	9
D	2	K	5	Q	15	Y	56
E	2	L	6	R	8	Z	56
F	4	N	25	S	13		

18. To

18. To know the weather that ſhall be all the year, after the Change of every Moon, by the Prime daies.

SUnday Prime, dry Weather.
Munday Prime, Moiſt Weather.
Tueſday Prime, Cold and Windy.
Wedneſday Prime, Marbailous.
Thurſday Prime, fair and clear.
Friday Prime, fair and foul.
Saturday Prime, Rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

EVermore thus reigneth theſe ſeven planets. Firſt reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thurſday Mars is Lord on Tueſday, Sol on Sunday, Venus on Friday, and Mercury on Wedneſday, and Luna on Munday; Saturn Jupiter, Mars, Sol, and Mercury is Maſculine; that is

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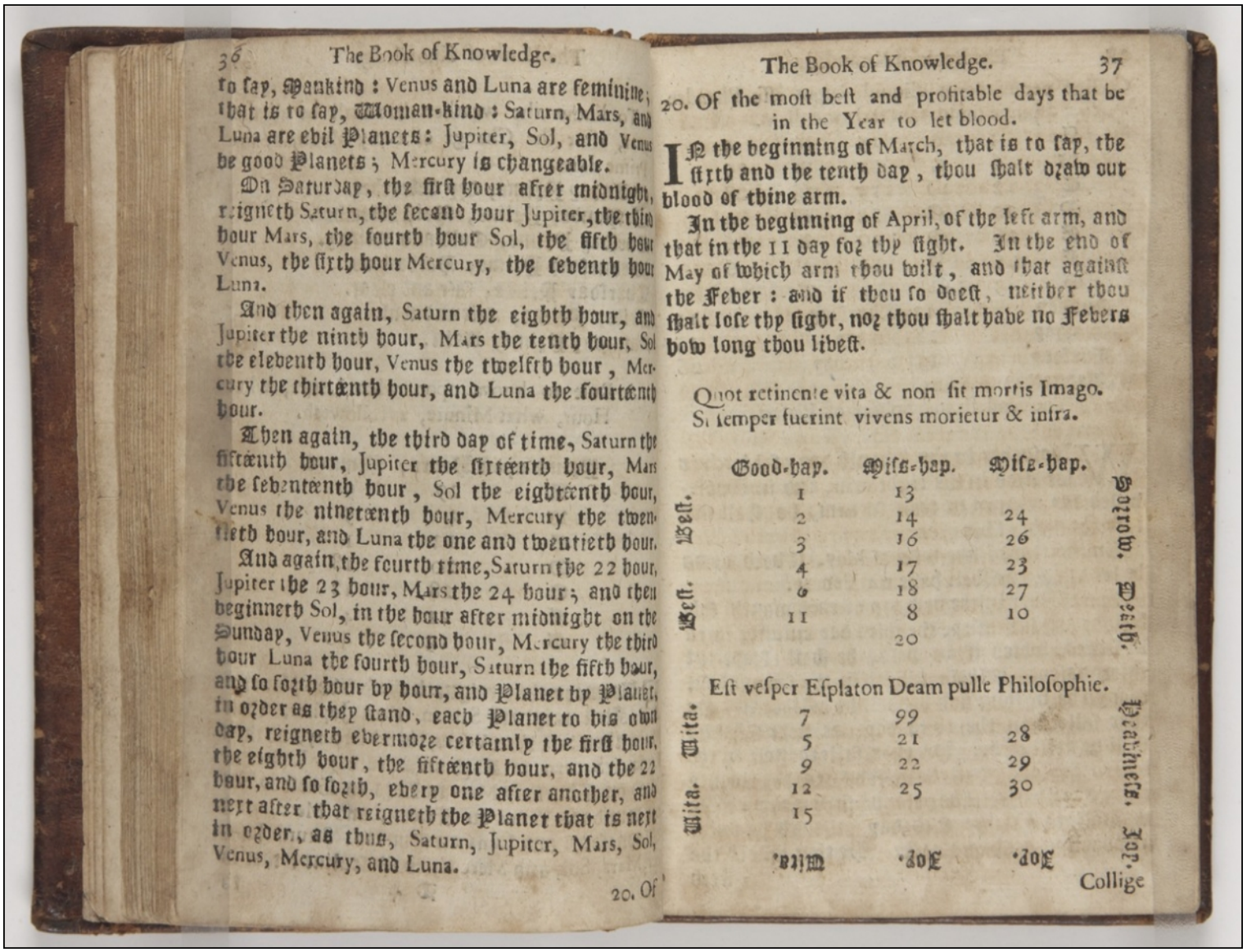

to say, Mankind: Venus and Luna are feminine; that is to say, Woman-kind: Saturn, Mars, and Luna are evil Planets: Jupiter, Sol, and Venus be good Planets; Mercury is changeable.

On Saturday, the first hour after midnight, reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the sebenth hour Luna.

And then again, Saturn the eighth hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirtenth hour, and Luna the fourtenth hour.

Then again, the third day of time, Saturn the fiftenth hour, Jupiter the sixtenth hour, Mars the sebententh hour, Sol the eightenth hour, Venus the ninetenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour.

And again, the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour; and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and Planet by Planet, in order as they stand, each Planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fiftenth hour, and the 22 hour, and so forth, every one after another, and next after that reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

20. Of

20. Of the most best and profitable days that be in the Year to let blood.

In the beginning of March, that is to say, the sixth and the tenth day, thou shalt draw out blood of thine arm.

In the beginning of April, of the left arm, and that in the 11 day for thy sight. In the end of May of which arm thou wilt, and that against the Feber: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Febers how long thou libest.

Quot retinente vita & non sit mortis Imago.
Si semper fuerint vivens morietur & infra.

	Good-hap.	Miss-hap.	Miss-hap.	
West.	1	13		Sorrow. Death.
	2	14	24	
	3	16	26	
	4	17	23	
West.	6	18	27	
	11	8	10	
		20		

Est vesper Esplaton Deam pulle Philosophie.

Vita.	7	99		Weakness. Joy.
	5	21	28	
	9	22	29	
Vita.	12	25	30	
	15			
	Vita.	Est.	Est.	

Collige

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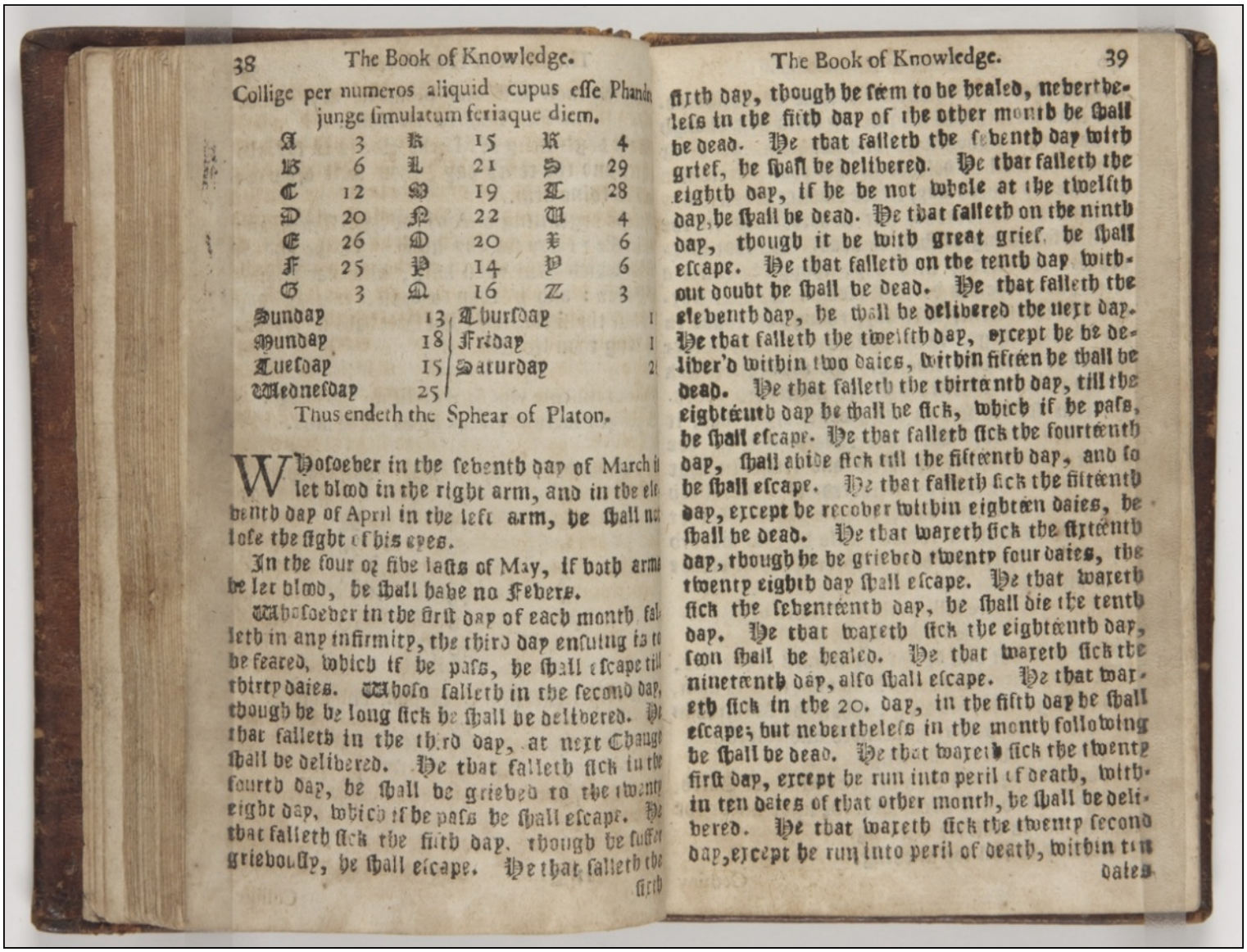

Collige per numeros aliquid cupus esse Phandi
junge simulatum feriaque diem.

A	3	K	15	K	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	V	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sunday	13	Thursday	1
Munday	18	Friday	1
Tuesday	15	Saturday	2
Wednesday	25		

Thus endeth the Sphear of Platon.

Whosoever in the seventh day of March is let blood in the right arm, and in the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five lasts of May, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day of each month falleth in any infirmity, the third day ensuing is to be feared, which if he pass, he shall escape till thirty daies. Whoso falleth in the second day, though he be long sick he shall be delivered. He that falleth in the third day, at next Change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eight day, which if he pass he shall escape. He that falleth sick the fifth day, though he suffer grievously, he shall escape. He that falleth the

fifth day, though he seem to be healed, nevertheless in the fifth day of the other month he shall be dead. He that falleth the seventh day with grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth on the ninth day, though it be with great grief, he shall escape. He that falleth on the tenth day without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be deliver'd within two daies, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick till the fifteenth day, and so he shall escape. He that falleth sick the fifteenth day, except he recover within eighteen daies, he shall be dead. He that wareth sick the sixteenth day, though he be grieved twenty four daies, the twenty eighth day shall escape. He that wareth sick the seventeenth day, he shall die the tenth day. He that wareth sick the eighteenth day, soon shall be healed. He that wareth sick the nineteenth day, also shall escape. He that wareth sick in the 20. day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that wareth sick the twenty first day, except he run into peril of death, within ten daies of that other month, he shall be delivered. He that wareth sick the twenty second day, except he run into peril of death, within ten

daies

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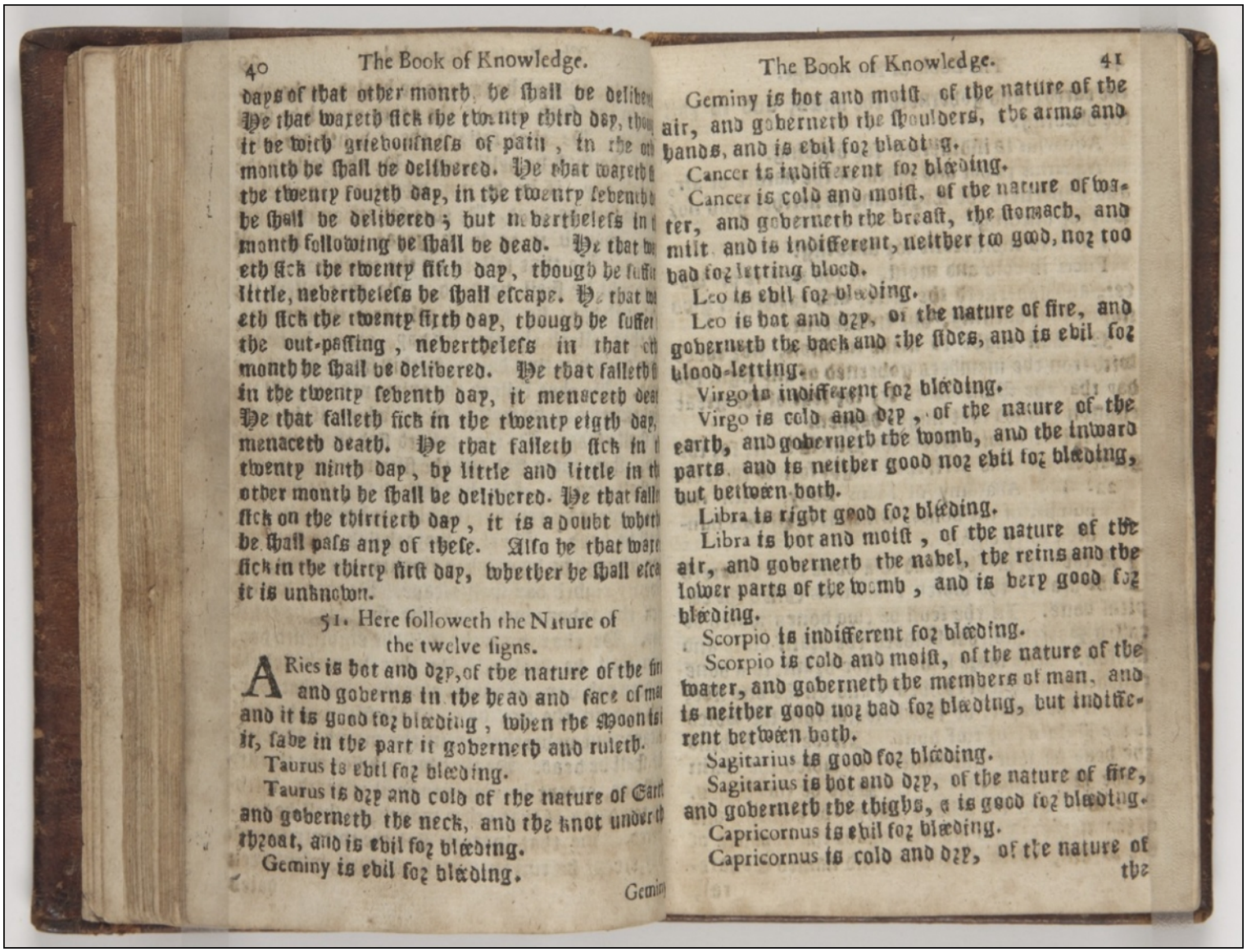

days of that other month, he shall be deliver
He that wareth sick the twenty third day, thou
it be with griebousnes of pain, in the oth
month he shall be delibered. He that wareth
the twenty fourth day, in the twenty sebenth
he shall be delibered; but nebertheles in t
month following he shall be dead. He that w
eth sick the twenty fifth day, though he suffi
little, nebertheles he shall escape. He that w
eth sick the twenty sixth day, though he suffer
the out-passing, nebertheles in that oth
month he shall be delibered. He that falleth
in the twenty sebenth day, it menaceth dea
He that falleth sick in the twenty eigth day,
menaceth death. He that falleth sick in t
twenty ninth day, by little and little in th
other month he shall be delibered. He that falle
sick on the thirtieth day, it is a doubt wheth
he shall pass any of these. Also he that ware
sick in the thirty first day, whether he shall esca
it is unknown.

51. Here followeth the Nature of the twelve signs.

ARies is hot and dry, of the nature of the fir
and goberns in the head and face of ma
and it is good for bleeding, when the Moon is
it, sabe in the part it goberneth and ruleth.

Taurus is ebil for bleeding.

Taurus is dry and cold of the nature of Eart
and goberneth the neck, and the knot under th
throat, and is ebil for bleeding.

Geminy is ebil for bleeding.

Geminy is hot and moist, of the nature of the air, and goberneth the shoulders, the arms and hands, and is ebil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the nature of wa-ter, and goberneth the breast, the stomach, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is ebil for bleeding.

Leo is hot and dry, of the nature of fire, and goberneth the back and the sides, and is ebil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and goberneth the womb, and the inward parts, and is neither good nor ebil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the air, and goberneth the nabel, the reins and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and goberneth the members of man, and is neither good nor bad for bleeding, but indiffe-rent between both.

Sagitarius is good for bleeding.

Sagitarius is hot and dry, of the nature of fire, and goberneth the thighs, & is good for bleeding.

Capricornus is ebil for bleeding.

Capricornus is cold and dry, of the nature of the

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the earth, and goberneth the knées, and is
foz blædding.

Aquarius is indifferent foz blædding.

Aquarius is hot and moist, of the nature of a
and goberneth the Legs, and is neither good n
well foz blædding.

Piſces is indifferent foz blædding.

Piſces is cold and moiſt, of the nature of b
ter, and goberneth the Fæt, and is neither go
noz ebil foz blædding, but indifferent.

No man ought to make inciſion, noz touc
with iron the members goberned of any ſign, t
day that the Mon is in it, foz fear of the gre
effuſion of blod that might happen.

Noz in likewiſe when the Sun is in it, foz th
great danger and peril that might follow there
22. The Anatomy of Mans Body, with th
number of the bones, which is in all two hun
dred forty eight.

IN the top of the head is a bone that coberet
the brain, the which Ptolomeus called the ca
pital bone. In the ſcull be two bones, which b
called Parietals, that boldeth the brain cloſe an
ſtedfaſt. And moze lower in the brain, is a bon
called the crown of the head, and on the one ſide,
and on the other, be two boles, within the which
is the Palats, oz roof bone. In the part behind
the head be four like bones, to which the chain
of the Neck boldeth. In the Noſe be two bones.
The Bones of the Chaps above be eleben, and
of the nether Jaw be two above the oppoſite of
the Beam, there is one behind named Collare-
ral,

ral. The Bones of the Tæth be thirty eight be-
foze, four above, and four underneath, ſharp edged
foz to cut the Mozſels, and there is four ſharp,
two above, and two underneath, and are called
Conines, foz they be like Contes teth: After
that are fiftæn that be as they were hammers,
oz grinding tæth, foz they chew and grind the
Meat the which is eaten, and there are four
above on ebery ſide, and four underneath. And
then the four Tæth of Sapience on ebery ſide of
the Chaps, one above, and one underneath. In
the Chin from the head downward are thirty
Bones, called knots oz joynts: In the Breaſt
beſoze be ſeben bones, and on ebery ſide twelbe
Ribs: By the Neck, betwæn the Head and
Shoulders are two Bones named the Shærs,
and the two ſhoulder-blades: From the ſhoul-
ders to the Elbows in each arm, is a bone called
Ajutoz: From the Elbow to the hand bone, in
ebery arm be two bones that are called Cannes:
in each hand be eight bones, above the palm be
four bones, which are called the comb of the
hand. The bones in the finger in each hand be
fiftæn, in ebery finger thræ. At the end of the
ridge are the buckle bones, whereto are faſtned
the two bones of the thighs: in each knæ is a
bone called the knæ plate. From the knæ to the
foot in each leg be two bones called Cannes, oz
Harry-bones. In each foot is a bone called the
anckle oz pin of the foot, behind the anckle is the
hæl-bone in each foot, the which is the loweſt
part of a man, and above each foot is a bone
called

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called the hollow bone. In the plant of each foo be four bones, then are the tombs of the foot, h each of which are fibe bones: the bones of th toes in each foot are fourteen: Two bones ar before the belly foz to hold it stedfast with th two branches. Two bones in the head, behin the ears, called Oculares: we reckon not the ten der bones of the end of the Shoulders, noz of th sider, noz divers little gristles and spelders o bones, foz they are comprehended in the numbe afozesaid.

23. The use and order of Phlebotomy, with th names of the Veins, and where they rest.

THE Vein in the midst of the Forehead would be letten blood foz the ach and pain of the head, and foz Fevers, Lethargy, and foz the Megrim in the head.

About the ears behind the two Veins, which be

be let blood to give clear understanding, and vertue of light hearing, and foz thick breath, and foz doubt of Measelry oz Lepzy.

In the Temple be two veins, called the Arteries, foz that they beat, which are let blood, foz to diminish and take away the great repletion, and abudance of blood that is in the brain, that might annoy the head and the eyes, and it is good against the Gout, the Megrim, and divers other accidents that may come to the head. Under the tongue are two veins that are let blood foz a sickness called the Sequary, and against the Swelling and Apostumes of the throat, and against the Squinancy, by the which a man may dye suddenly foz default of such bleeding.

In the neck are two veins called Originals, foz that they babe the course, and abundance of all the blood that goberneth the body of man, and principally the head; but they ought not to be let blood without the counsel of the Physician: and this bleeding availeth much to the sickness of the Lepzy, when it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humours, oz evil blood, that might hurt the chamber of the heart, and is good foz them that spit blood, and that are shozt-winded, by the which a man may die suddenly, foz default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health; and this bleeding is profitable also against the yellowares, and apostumes of the Liver, and against

p. 44-45

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the Palſie, whereof a man may die for default of ſuch bleeding.

Between the maſter finger and the leech, Anger to let blood helpeth the dolours that come in the ſtomack and ſide, as Botches, and Apoſtumes, and diders other accidents that may come to theſe places by great abundance of blood and humours.

In the ſides betwæn the womb & the branch are two beins, of the which that of the right ſide is let blood for the dropſie, and that of the left ſide for every ſickneſs that cometh about the Milt; and they ſhould bleed according to the fatneſs or leanneſs of the party: take good hed at four fingers nigh the inciſion; and they ought not make ſuch bleeding without the counſel of the Phyſician.

In every foot be thræ beins, of the which thræ one is under the anckle of the foot, named Sophon, the which is let blood for to aſſwage, and put out diders humors, as botches, and Impoſtumes that commeth about the groins, and profiteth much to women, to cauſe the menſtruoſity to deſcend, and delay the Emroids that cometh in the ſecret places, and other like.

Between the wæſts of the feet, and the great toe, is a bein, the which is let blood for diders ſickneſſes & inconbeniencies, as the peſtilence, that taketh a perſon ſuddenly by the great ſuper-abundance of humer, & this bleeding muſt be made within a natural day; that is to ſay, within 24 hours after the ſickneſs is taken, of the Patient, and before that the Feaber came on him; and this bleeding ought to be done according to the corpulence of the Patient.

In the angles of the eyes be two beins, the which be let blood for the redneſs of the eye, or watry, or that runneth continually, and for diders other ſickneſſes that may happen and come by ober great abundance of humours and blood.

In the bein of the end of the Noſe is made bleeding, the which is good for a red pimpled face, as red drops, puſtules, ſmall ſcabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much againſt the pimpled Noſes, and other ſuch ſickneſſes.

In the mouth in the gums be four beins: that is to ſay, two above and two beneath, the which be let blood for chauſſing and canker in the mouth and for ſmoth ach.

Betwæn the lip and chin is a bein, that is to let blood to give amendment unto them that habe an evil breath.

In each arm be four beins, of the which the bein of the head is the higheſt, the ſecond next is from the Heart, the third is of the Liver, and the fourth is from the Milt, otherwiſe called the low Liver bein.

The bein of the head taken in the arm, ought to bleed for to take away the great repletion and abundance of blood that may anoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and ſwelling faces, and red,

p. 46-47

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and for divers other ſickneſſes that may fall and come by great abundance of blood.

The vein of the Milt, otherwiſe called the low vein, ſhould bleed againſt Feaver Tertains and quartains, and it ought to be made a wide, and a leſs deep wound than in any other vain, for fear of wind that it may gather; and for a more inconvenience, for fear of a ſinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the viſage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arm.

Betwæn the little finger and the leech finger letting of blood, that greatly availeth againſt all Feavers, Tertains, and Quartains, and againſt the Flames, and divers other lettings, that come to the paps and milt.

In the thigh is a vein, of the which bleeding availeth againſt pain of the Genitals, for to put out of mans body humours that are in the groins.

The vain that is under the ancle of the foot without, is named Sciot, of the which bleeding is much worth againſt the pains of the ſides, and for to make, avoid and iſſue divers humours which would gather in the ſaid place; and it availeth greatly to women to reſtrain their menſtruoſity, when they have too great abundance.

24. Of the Year, with the growth of things.

There be in the year four quarters, the which are named thus, Ver, Hyems, Æſtas, and Autumnus,

Autumnus: These are the four ſeaſons in the year. Prime time is the ſpring of the year, containing February, March, and April. In theſe three months every green thing growing, beginneth to bud and flouriſh.

Then cometh Summer, as May, June, and July, and in theſe three months every herb, grain, and tree is in his moſt ſtrength and beauty, and then the Sun is at the higheſt. Next cometh Autumn as Auguſt, September, and October, wherein all fruits war ripe, and are gathered and houſed.

Then cometh, November, December, and January, and theſe three months be in the Winter: that time the Sun is at the loweſt, and is of little profit. The Aſtronomers ſay, that the age of man is threeſcore and twelve years, and that we liken but one whole year; for evermore we take ſix years for every month, as January or February, and ſo forth: for as the year changeth by the twelve months, into twelve divers manners, ſo doth man change himſelf twelve times in his life, by twelve ages, and every ſix times ſix maketh thirty ſix, and then man is at the beſt, alſo the higheſt; and twelve times ſix maketh threeſcore and twelve, and that is the age of man. Thus you may count and reckon for every Month ſix years, or elſe it may be underſtood by the four quarters and ſeaſons of the year, ſo man is divided into four parts, as to Youth, Strength, Wiſdom, and age. He is to be eighteen years young, eighteen years ſtrong,

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eightéen yeare in wiſdom, and the fourth eightéen yeare to go to the full age of threeſcore and twelbe.

15. The change of Man twelve times according to the Months.

He muſt take the firſt ſix yeare for January, the which is of no bertue nor ſtrength, in this ſeaſon nothing on the earth groweth. So man after that he is borne, till he be ſix yeare of age is of little or no wit, ſtrength or cunning, and may do little or nothing that cometh to any profit.

Then cometh February, and then the daye lengthen, and the ſun is more hot; then the fields begin to wax green. So the other ſix yeare till he come to twelbe, the child beginneth to grow bigger, and is apt to learn ſuch thing as is taught him.

Then cometh the month of March, in which the Labourer ſoweth the Earth, and planteth trées, and edifieth Houſes. The child in theſe ſix yeare waxeth big, to learn doctrine & ſcience, and to be fair and pleaſant, and lobing; for then he is eightéen yeare of age.

Then cometh April, that the earth and the trées are cobered with gréen flowers, and in e- bery part goods increaſe abundantly.

Then cometh the young man to gather ſwéet flowers of hardineſs; but then beware that cold winds and ſtorms of Vices beat not down the flowers of good manners, that ſhould bring a man to honour, for then he is twenty four yeare of age,

Then

Then cometh May, that is both fair and pleaſant: for then Birds ſing in Woods and foreſts night and day, the Sun ſhineth hot: then man is moſt luſty, mighty, and of proper ſtrength, and ſeeketh, playe, ſport, and manly paſtimes, for then he is full thirty yeare of age.

Then cometh June, and then the Sun is at the higheſt in his Meridional; he may aſcend no higher in his Station. His glimering golden beames ripeneth the Corn: and then man is thirty ſix yeare, he may aſcend no more, for then nature hath given them courage and ſtrength, at the full, and ripeneth the ſeéds of perfect under- ſtanding.

Then cometh July, that fruits be ſet on ſun- ning, and our Corn a harding; but then the Sun beginneth a little to deſcend downward. So the man goeth from youth toward age: and beginneth for to acquaint him with ſadneſs for then he is come to forty two yeare of age.

After that cometh Auguſt, then we gather in our Corn, and alſo the fruits of the earth and then man doth his diligence to gather for to find himſelf, to maintain his wife, childzen & houſhold when age cometh on him, and then after that ſix yeare, he is forty eight yeare of age.

Then cometh September, that wines be made, and the fruits of the trées be gathered, and therewithal he doth freſhly begin to garniſh his houſe, and make proviſion of néeduful things, for to libe with in winter, which draweth very near and then man is in his moſt ſtedfaſt and cove- tous

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tous eſtate, proſperous in wiſdom, purpoſing to gather and kép as much as ſhall be ſufficient for him in his age, when he may gather no more and then he is fifty four years of age.

Then cometh October, when all is gathered, both Corn and other manner of fruits, alſo the Labourers plow, and ſow new ſéds in the earth for the year to come. And then he that nought ſoweth, nought gathereth: and then in theſe th years a man ſhall take himſelf unto God, for to do penance and good workes, and then the bene- fits the year after his death, he may gather and habe ſpiritual profit; and then man is fully the term of thréſcore years.

Then cometh November, that the dayes be very ſhort, and the Sun in a manner gibeth but little heat, and the trées loſe their leabes, the fields that were gréen look hoary and gray; then all manner of hearbs are bid in the ground, and then appeareth no flower, and winter is come, that the man hath underſtanding of age, and hath loſt his kindly heat and ſtrength; his téth begin to rot, and fail him, and then hath he little hope of long life, but deſireth to come to the life everlaſting: and theſe ſix years maketh him thréſcore and ſix years of age.

Laſt of all cometh December, full of cold, with froſt and ſnow, with great winds, and ſtormy weather, that a man cannot labour, the Sun is then at the loweſt, the trées and the earth are bid in ſnow, then it is good to hold them nigh the fire, and to ſpend the goods that they got in the

the ſummer. For then men begin to wax crooked and féble, coughing and ſpitting, and loathſom, and then he loſeth his perfect underſtanding, and his heirs deſire his death: and theſe ſix Years maketh him full thréſcore and twelve years, and if he live any longer, it is by his good guiding and dieting in his youth; howbeit, it is poſſible that a man may live till he be a hundred years of age; but there be few that live ſo long.

26. The Rutter of the Diſtances of Harbours, and Havens in moſt parts of the World.

The compaſs of England round about, is 4309 miles.

Venice doth ſtand from Flanders, Eaſt and by South 80 m.

And the next courſe by ſea from Flanders, to Jaff,

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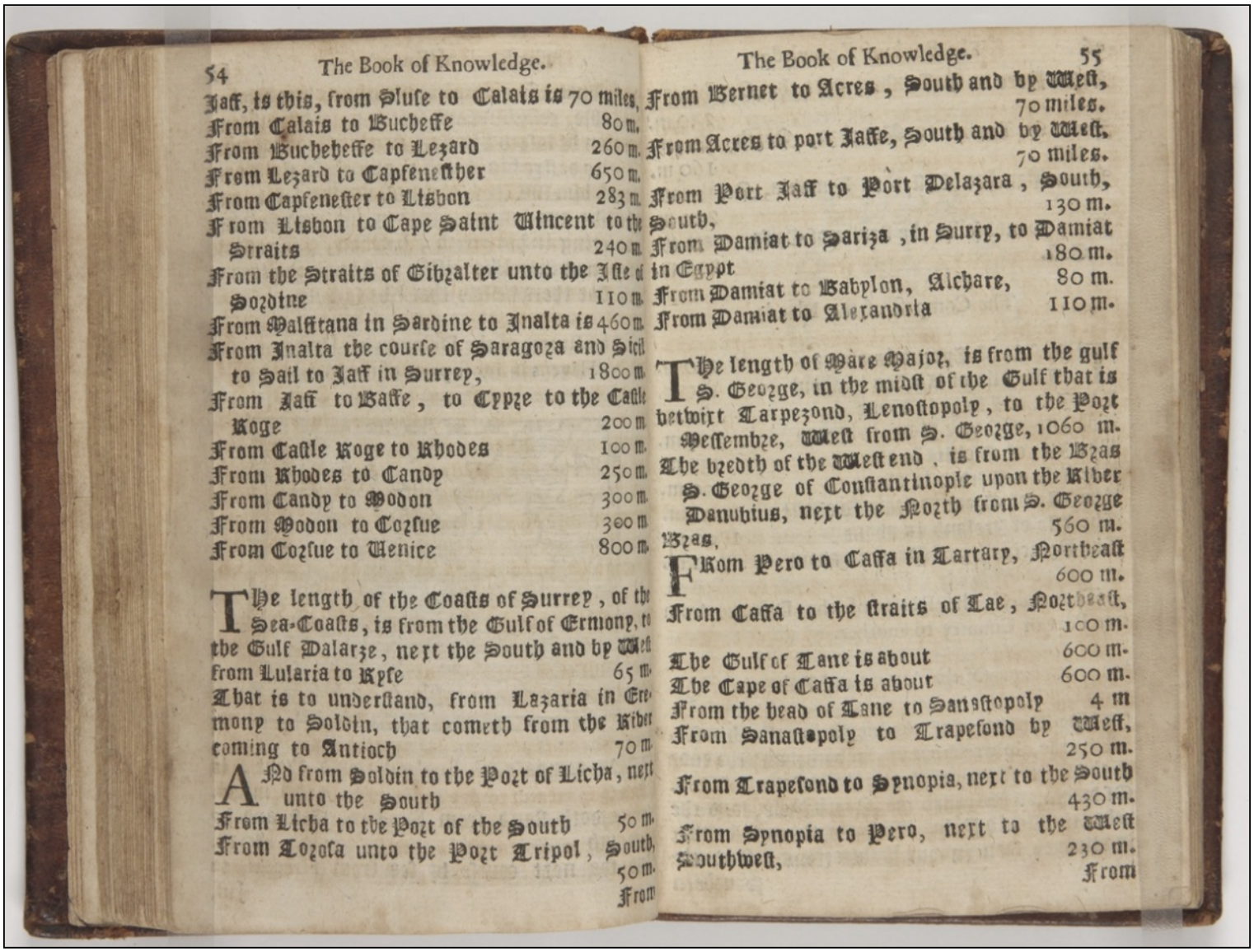

Jaff, is this, from Sluse to Calais is 70 miles,
From Calais to Bucheffe 80 m.
From Bucheffe to Lezard 260 m.
From Lezard to Capfenefther 650 m.
From Capfeneſter to Lisbon 283 m.
From Lisbon to Cape Saint Wincent to the Straits 240 m.
From the Straits of Gibzalter unto the Isle of Sozdine 110 m.
From Malfitana in Sardine to Inalta is 460 m.
From Inalta the course of Saragoza and Sicil to Sail to Jaff in Surrey, 1800 m.
From Jaff to Baffe, to Cypze to the Castle Koge 200 m.
From Castle Koge to Rhodes 100 m.
From Rhodes to Candy 250 m.
From Candy to Modon 300 m.
From Modon to Cozsue 300 m.
From Cozsue to Venice 800 m.

The length of the Coasts of Surrey, of the Sea-Coasts, is from the Gulf of Ermony, to the Gulf Dalarze, next the South and by West from Lularia to Kyse 65 m.
That is to understand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch 70 m.
And from Soldin to the Pozt of Licha, next unto the South
From Licha to the Pozt of the South 50 m.
From Tozosa unto the Pozt Tripol, South, 50 m.

From

From Bernet to Acres, South and by West, 70 miles.
From Acres to port Jaffe, South and by West, 70 miles.
From Port Jaff to Port Delazara, South, 130 m.
South,
From Damiat to Sariza, in Surry, to Damiat in Egypt 180 m.
From Damiat to Babylon, Alchare, 80 m.
From Damiat to Alexandria 110 m.

The length of Mare Majoz, is from the gulf S. Geozge, in the midst of the Gulf that is betwixt Tarpezond, Lenostopoly, to the Pozt Messembze, West from S. Geozge, 1060 m.
The bzedth of the West end, is from the Bzas S. Geozge of Constantinople upon the River Danubius, next the Nozth from S. Geozge Bzas, 560 m.
From Pero to Cassa in Tartary, Northeast 600 m.
From Cassa to the straits of Lae, Nozthe'st, 100 m.
The Gulf of Lane is about 600 m.
The Cape of Cassa is about 600 m.
From the head of Lane to Sanastopoly 4 m
From Sanastopoly to Trapesond by West, 250 m.
From Trapesond to Synopia, next to the South 430 m.
From Synopia to Pero, next to the West Southwest, 230 m.

From

From Pero to Weſſamber, next the Northwest 230 m.

From Weſſamber to Manchyo, North, North east. 160 m.

From Manchyo Caſtro to Danobia, North-east 230 m.

From Danobia to the ſtraits of Caffa, next the East. 200 m.

The Compaſs of the Iſlands.

The Iſle of Cyprus is about	500 m.
The Iſle of Rhodes is about	180 m.
The Iſle of Lange is about	80 m.
The Iſle of Negre Pont is about	300 m.
The Iſle of Cicilia is about	737 m.
The Iſle of Sardin is about	700 m.
The Iſle of Great Britain is about	2000 m.
The Iſle of Ireland is about	1700 m.
The Principality of Barre is about	700 m.

Thus endeth the Rutter of the Diſtance from one Port or Country to another.

27. Of the Axtree and Poles.

The Diameter of the world is called his Axtree, whereabout he moveth, and the ends of the Ax-tree are called the Poles of the world. Of whom one is called the North Pole, and the other the South Pole. The Northern is he that is alwayes ſeen in our Habitations; And the Southern

Southern is that which is never ſéen above our Horizon. And there are certain places on earth,

whereas the Pole that is ever in our ſight, cannot be ſeen with them that dwell there: and the other Pole which is ever out of your ſight, is in ſight to them. Again, there is a place on earth, where both the Poles have even like ſituation in the Horizon.

28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be parallels, ſome oblique, ſome others go croſs over the Poles. The Parallels are they that hath the ſame Poles as the World hath; and there be five Parallel Circles, the Artick, the Eſtival Tropick, the Equinoctial. The Artick Circle is even the greateſt of all thoſe Circles that we have continually in ſight, and he ſcarcely toucheth

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eth the Horizon in the point, and is altogeth
presented above the earth.

And all the stars that are included in this C
cle neither rise nor set, but a man shall se
them all the night long, keep their course rou
about the Pole. And that Circle in our habit
tion is drawn of the furthest foot of Ursa Ma
The Estival Circle, most Northward of all t
Circles that be made of the sun, whom wh
the sun removeth into, he turneth back fro
his summer Circuit, then is the longest day
all the year, and the shortest night; and aft
the summer return, the sun shall not be perc
bed to progress any further toward t
north, but rather to recoil to the contrary par
of the world: wherefore in Greece this Circle
called Tropocos, the Equinoctial Circle is th
most greatest of all the five parallel Circles, s
so parted by the Horizon, that the one half Circ
is above the earth, the other half circle lieth u
der the Horizon. The sun being in his Circl
causeth two Equinoctials, the one in the spring
and the other in the Harbest. The Brumal Tro
pick is a Circle most South of all the Circles
that by the moving of the world, be describ
of the sun; which when the sun is once entr
into, he returneth back from his Winter
Progress; then is the longest night and th
shortest day in all the year. And beyond thi
Winter mark, the sun progresseth neber
whit further, but goeth into the other Coasts o
the World: wherefore this Circle is also name
Trevicos

Trevicos as who to say, returnable. The Antar-
tick Circle is equal in quantity and distance
with the Artick Circle, and toucheth the Hori-
zon in one point, and his course is altogether un-
derneath the earth, and the Stars that be pla-
ced in this, are always invisible unto us. The
greatest of all the said Circles is the Equnocti-
al, and then the Tropicks, and the least (I mean
in our Habitation) are the Artick: and these
Circles must be understood without dreath: and
be reasoned of, according to the scituation of the
Stars, and by the beholding of the Dioptra, and
but supposed only in our Imagination, for there
is no circle seen in all the Heaben, but only Ga-
laxias. As for all the rest, they be conceived by
imagination.

29. The Reason why that five Parallel Circles are only in the Sphear.

The Parallel Circles alone are wont to be
described in the sphear, not because there be
no more parallels than those in all the world. For
the Sun maketh every day one Parallel Circle,
equally distant to the equinoctial, (which may
be well perceived) with the turning of the
World, insomuch that a 128 parallel Circles are
twice described of the Sun between the Tro-
picks, for so many days are within the two re-
turns, and all the stars are daily carried withal
round about in the parallel Circles: Howbeit ev-
ry one of them cannot be set out in the Sphear.
And though they be profitable in divers
things

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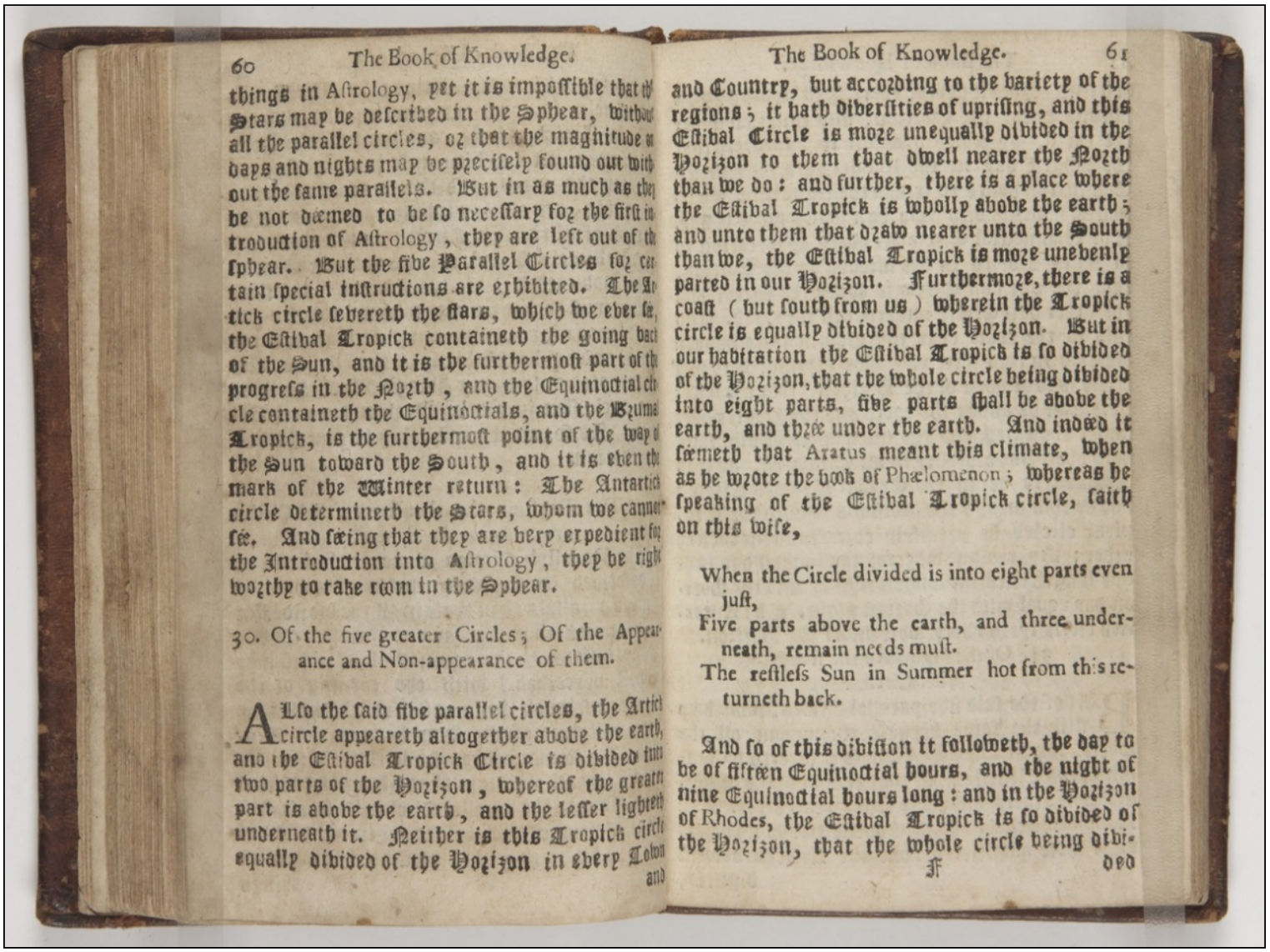

things in Aſtrology, yet it is impoſſible that th
Stars may be deſcribed in the Sphear, witho
all the parallel circles, or that the magnitude o
days and nights may be preciſely found out with
out the ſame parallels. But in as much as the
be not deemed to be ſo neceſſary for the firſt in
troduction of Aſtrology, they are left out of th
ſphear. But the five Parallel Circles for cer
tain ſpecial inſtructions are exhibited. The Ar
tick circle ſevereth the ſtars, which we ever ſe
the Eſtival Tropick containeth the going back
of the Sun, and it is the furthermoſt part of th
progreſs in the North, and the Equinoctial cir
cle containeth the Equinoctials, and the Bruma
Tropick, is the furthermoſt point of the way o
the Sun toward the South, and it is even th
mark of the Winter return: The Antartick
circle determineth the Stars, whom we cannot
ſee. And ſeeing that they are very expedient for
the Introduction into Aſtrology, they be right
worthy to take room in the Sphear.

30. Of the five greater Circles; Of the Appearance and Non-appearance of them.

ALſo the ſaid five parallel circles, the Artick
circle appeareth altogether above the earth,
and the Eſtival Tropick Circle is divided into
two parts of the Horizon, whereof the greater
part is above the earth, and the leſſer lighteth
underneath it. Neither is this Tropick circle
equally divided of the Horizon in every Town
and

and Country, but according to the variety of the
regions; it hath diverſities of upriſing, and this
Eſtival Circle is more unequally divided in the
Horizon to them that dwell nearer the North
than we do: and further, there is a place where
the Eſtival Tropick is wholly above the earth;
and unto them that draw nearer unto the South
than we, the Eſtival Tropick is more unevenly
parted in our Horizon. Furthermore, there is a
coaſt (but ſouth from us) wherein the Tropick
circle is equally divided of the Horizon. But in
our habitation the Eſtival Tropick is ſo divided
of the Horizon, that the whole circle being divided
into eight parts, five parts ſhall be above the
earth, and three under the earth. And indeed it
ſeemeth that Aratus meant this climate, when
as he wrote the book of Phælomenon; whereas he
ſpeaking of the Eſtival Tropick circle, ſaith
on this wiſe,

When the Circle divided is into eight parts even juſt,
Five parts above the earth, and three underneath, remain needs muſt.
The reſtleſs Sun in Summer hot from this returneth back.

And ſo of this diviſion it followeth, the day to
be of fifteen Equinoctial hours, and the night of
nine Equinoctial hours long: and in the Horizon
of Rhodes, the Eſtival Tropick is ſo divided of
the Horizon, that the whole circle being divi-

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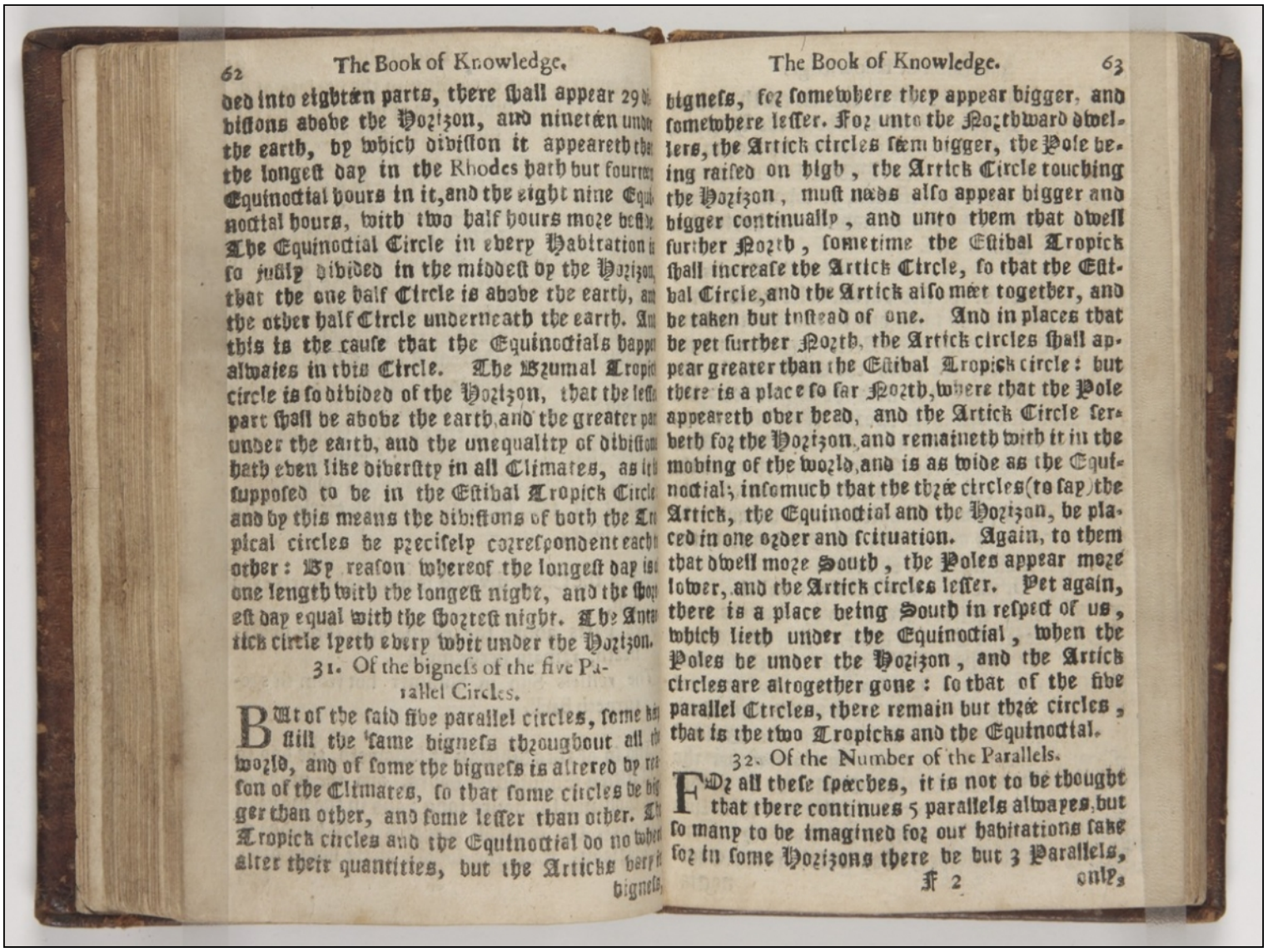

ded into eighteen parts, there shall appear 29 di-
visions above the Horizon, and nineteen under
the earth, by which division it appeareth that
the longest day in the Rhodes hath but fourteen
Equinoctial hours in it, and the eight nine Equi-
noctial hours, with two half hours more besides.
The Equinoctial Circle in every Habitation is
so justly divided in the middest by the Horizon,
that the one half Circle is above the earth, and
the other half Circle underneath the earth. And
this is the cause that the Equinoctials happen
always in this Circle. The Vzumal Tropick
circle is so divided of the Horizon, that the lesser
part shall be above the earth, and the greater part
under the earth, and the unequality of division
hath even like diversity in all Climates, as is
supposed to be in the Estival Tropick Circle:
and by this means the divisions of both the Tro-
pical circles be precisely correspondent each to
other: By reason whereof the longest day is of
one length with the longest night, and the short-
est day equal with the shortest night. The Anta-
tick circle lyeth every whit under the Horizon.

31. Of the bigness of the five Pa-
rallel Circles.

BUt of the said five parallel circles, some bear
still the same bigness throughout all the
world, and of some the bigness is altered by rea-
son of the Climates, so that some circles be big-
ger than other, and some lesser than other. The
Tropick circles and the Equinoctial do no where
alter their quantities, but the Artichs vary in
bigness,

bigness, for somewhere they appear bigger, and
somewhere lesser. For unto the Northward dwel-
lers, the Artick circles seem bigger, the Pole be-
ing raised on high, the Artick Circle touching
the Horizon, must needs also appear bigger and
bigger continually, and unto them that dwell
further North, sometime the Estival Tropick
shall increase the Artick Circle, so that the Est-
bal Circle, and the Artick also meet together, and
be taken but instead of one. And in places that
be yet further North, the Artick circles shall ap-
pear greater than the Estival Tropick circle: but
there is a place so far North, where that the Pole
appeareth over head, and the Artick Circle ser-
veth for the Horizon, and remaineth with it in the
moving of the world, and is as wide as the Equi-
noctial; insomuch that the three circles (to say) the
Artick, the Equinoctial and the Horizon, be pla-
ced in one order and situation. Again, to them
that dwell more South, the Poles appear more
lower, and the Artick circles lesser. Yet again,
there is a place being South in respect of us,
which lieth under the Equinoctial, when the
Poles be under the Horizon, and the Artick
circles are altogether gone: so that of the five
parallel Circles, there remain but three circles,
that is the two Tropicks and the Equinoctial.

32. Of the Number of the Parallels.

FOr all these speeches, it is not to be thought
that there continues 5 parallels always, but
so many to be imagined for our habitations sake
for in some Horizons there be but 3 Parallels,

p. 62-63

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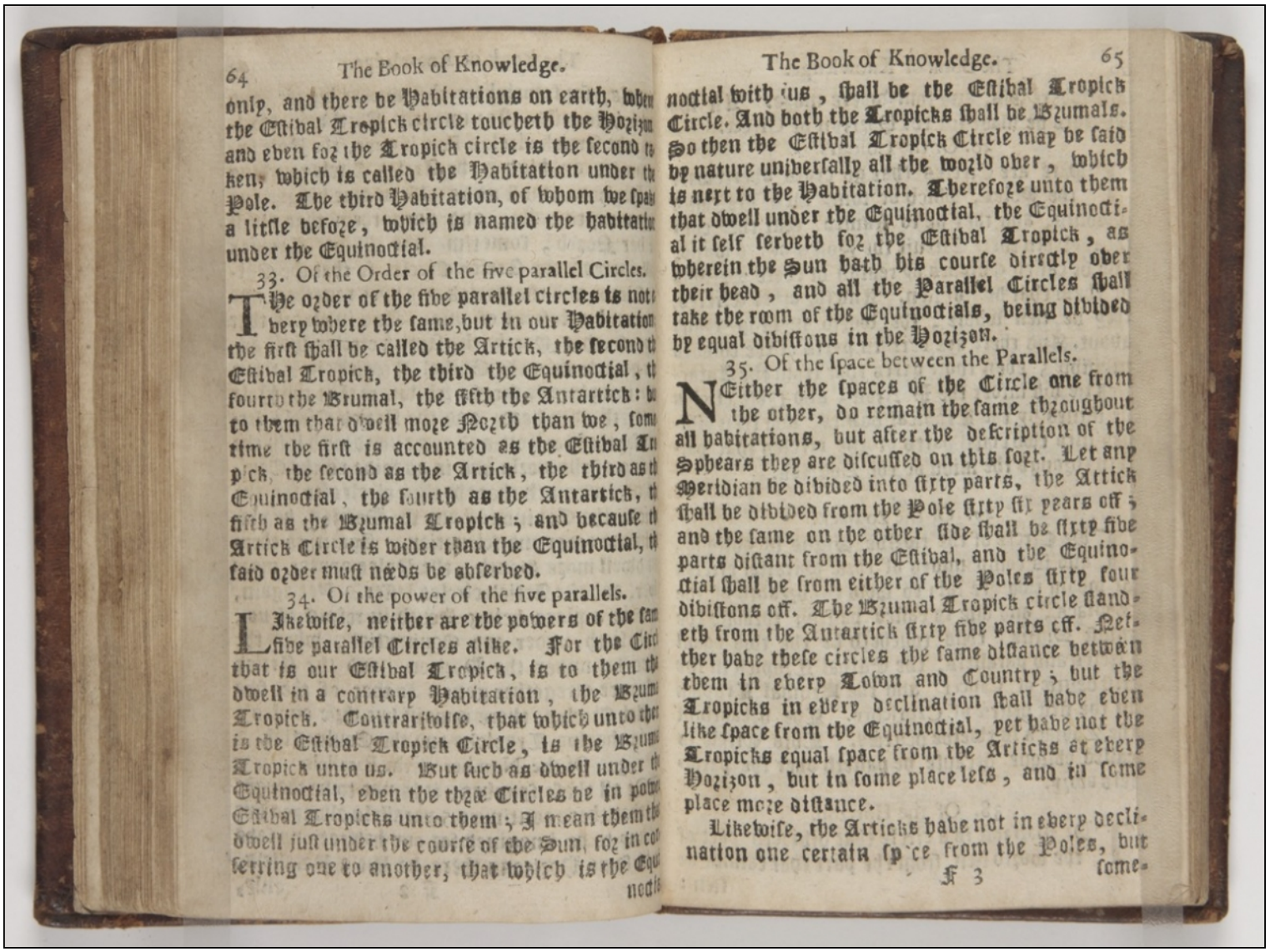

only, and there be Habitations on earth, wher
the Estival Tropick circle toucheth the Horizon
and eben for the Tropick circle is the second ta
ken, which is called the Habitation under th
Pole. The third Habitation, of whom we spak
a little before, which is named the habitation
under the Equinoctial.

33. Of the Order of the five parallel Circles.

THe order of the five parallel circles is not
bery where the same, but in our Habitation
the first shall be called the Artick, the second th
Estival Tropick, the third the Equinoctial, th
fourth the Brumal, the fifth the Antartick: bu
to them that dwell more North than we, some
time the first is accounted as the Estival Tro
pick, the second as the Artick, the third as th
Equinoctial, the fourth as the Antartick, th
fifth as the Bzumal Tropick; and because th
Artick Circle is wider than the Equinoctial, th
said order must needs be observed.

34. Of the power of the five parallels.

LIkewise, neither are the powers of the sam
five parallel Circles alike. For the Circ
that is our Estival Tropick, is to them th
dwell in a contrary Habitation, the Bzum
Tropick. Contrariwise, that which unto the
is the Estival Tropick Circle, is the Bzum
Tropick unto us. But such as dwell under th
Equinoctial, eben the three Circles be in pow
Estival Tropicks unto them; I mean them th
dwell just under the course of the Sun, for in co
sering one to another, that which is the Equi
noctia

noctial with us, shall be the Estival Tropick
Circle. And both the Tropicks shall be Bzumals.
So then the Estival Tropick Circle may be said
by nature universally all the world over, which
is next to the Habitation. Therefore unto them
that dwell under the Equinoctial, the Equinocti-
al it self serbeth for the Estival Tropick, as
wherein the Sun hath his course directly ober
their head, and all the Parallel Circles shall
take the room of the Equinoctials, being dibided
by equal dibisions in the Horizon.

35. Of the space between the Parallels.

NEither the spaces of the Circle one from
the other, do remain the same throughout
all habitations, but after the description of the
Sphears they are discussed on this sort. Let any
Meridian be dibided into sixty parts, the Artick
shall be dibided from the Pole sixty six years off;
and the same on the other side shall be sixty five
parts distant from the Estival, and the Equino-
ctial shall be from either of the Poles sixty four
dibisions off. The Bzumal Tropick circle stand-
eth from the Antartick sixty five parts off. Nei-
ther habe these circles the same distance between
them in ebery Town and Country; but the
Tropicks in ebery declination shall habe eben
like space from the Equinoctial, yet habe not the
Tropicks equal space from the Artick at ebery
Horizon, but in some place less, and in some
place more distance.

Likewise, the Artick habe not in ebery decli-
nation one certain spice from the Poles, but

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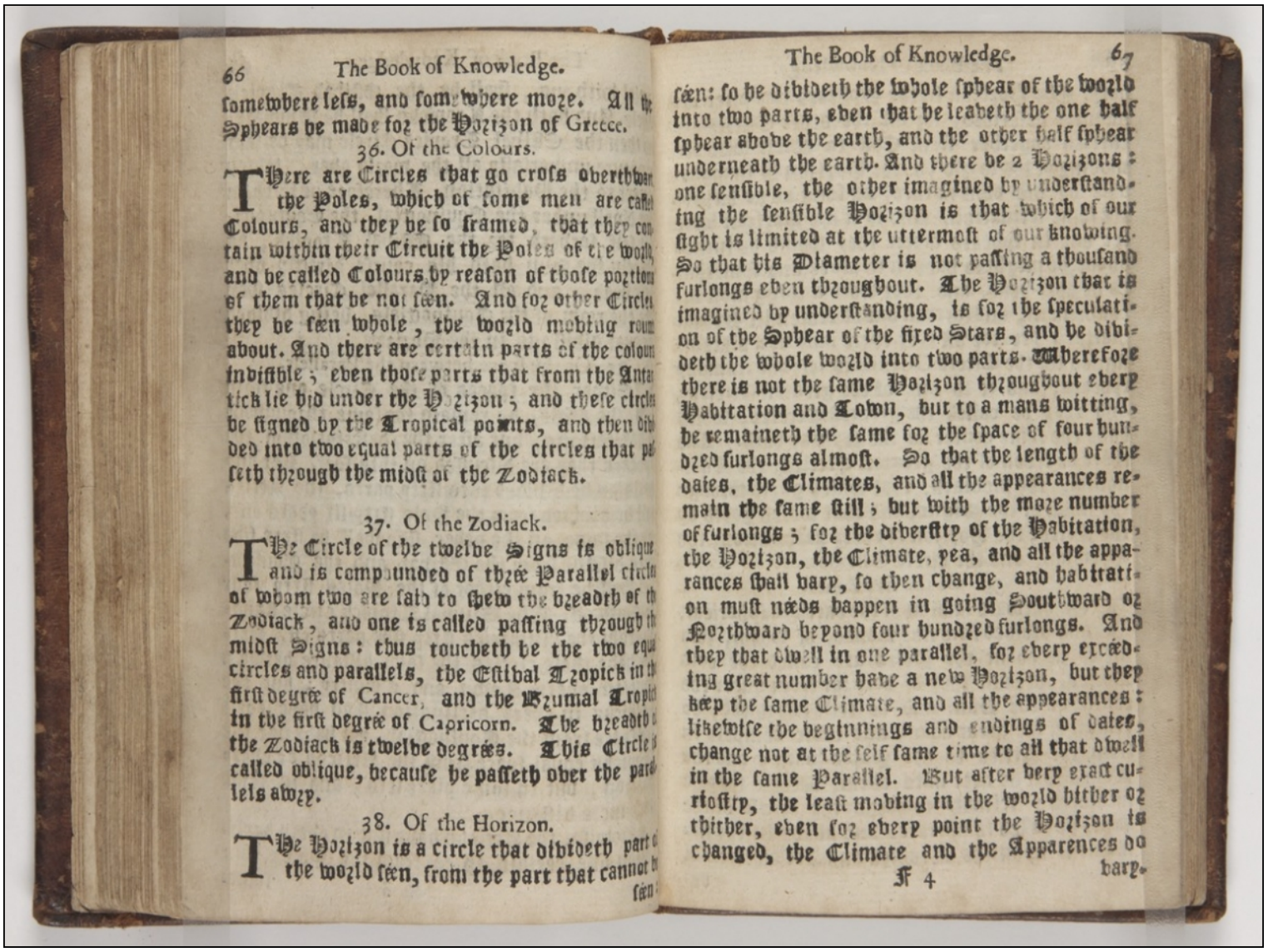

somewhere less, and somewhere more. All the Sphears be made for the Horizon of Greece.

36. Of the Colours.

There are Circles that go cross ouerthwart the Poles, which of some men are called Colours, and they be so framed, that they contain within their Circuit the Poles of the world, and be called Colours by reason of those portions of them that be not seen. And for other Circles they be seen whole, the world moving round about. And there are certain parts of the colours indiuible; euen those parts that from the Antartick lie hid under the Horizon; and these circles be signed by the Tropical points, and then diuided into two equal parts of the circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

The Circle of the twelue Signs is oblique and is compounded of three Parallel circles of whom two are said to shew the breadth of the Zodiack, and one is called passing through the midst Signs: thus toucheth he the two equal circles and parallels, the Estiual Tropick in the first degree of Cancer, and the Bzumal Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelue degrees. This Circle is called oblique, because he passeth ouer the parallels awry.

38. Of the Horizon.

The Horizon is a circle that diuideth part of the world seen, from the part that cannot be seen:

seen: so he diuideth the whole sphear of the world into two parts, euen that he leaueth the one half sphear aboue the earth, and the other half sphear underneath the earth. And there be 2 Horizons: one sensible, the other imagined by understanding the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that his Diameter is not passing a thousand furlongs euen throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphear of the fixed Stars, and he diuideth the whole world into two parts. Wherefore there is not the same Horizon throughout euery Habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the daies, the Climates, and all the appearances remain the same still; but with the more number of furlongs; for the diuersity of the Habitation, the Horizon, the Climate, yea, and all the apparances shall vary, so then change, and habitation must néds happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for euery exceeding great number haue a new Horizon, but they kéep the same Climate, and all the appearances: likewise the beginnings and endings of daies, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the world hither or thither, euen for euery point the Horizon is changed, the Climate and the Apparences do vary.

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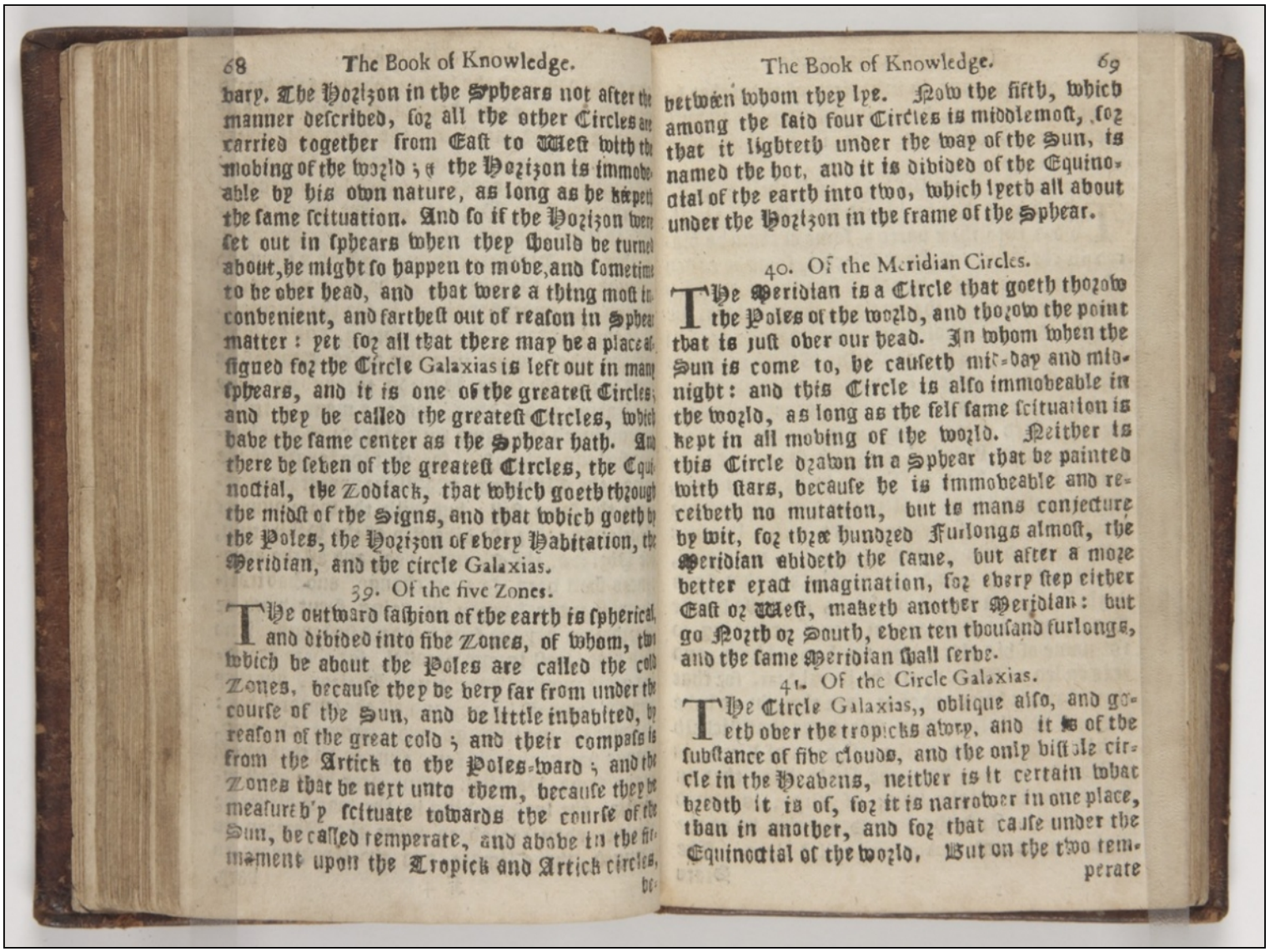

bary. The Horizon in the Spheares not after the manner described, for all the other Circles are carried together from East to West with the mobing of the world; & the Horizon is immoveable by his own nature, as long as he keepeth the same scituation. And so if the Horizon were set out in spheares when they should be turned about, he might so happen to mobe, and sometime to be ober head, and that were a thing most inconvenient, and farthest out of reason in Spheare matter: yet for all that there may be a place assigned for the Circle Galaxias is left out in many spheares, and it is one of the greatest Circles; and they be called the greatest Circles, which habe the same center as the Spheare hath. And there be seben of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the circle Galaxias.

39. Of the five Zones.

The outward fashion of the earth is spherical, and dibided into fibe Zones, of whom, two which be about the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold; and their compass is from the Artick to the Poles-ward; and the Zones that be next unto them, because they be measured by scituate towards the course of the Sun, be called temperate, and above in the firmament upon the Tropicks and Artick circles, be-

tween whom they lye. Now the fifth, which among the said four Circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is dibided of the Equinoctial of the earth into two, which lyeth all about under the Horizon in the frame of the Spheare.

40. Of the Meridian Circles.

The Meridian is a Circle that goeth thorow the Poles of the world, and thorow the point that is just ober our head. In whom when the Sun is come to, he causeth mid-day and midnight: and this Circle is also immoveable in the world, as long as the self same scituation is kept in all mobing of the world. Neither is this Circle drawn in a Spheare that be painted with stars, because he is immoveable and receiveth no mutation, but is mans conjecture by wit, for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but go North or South, eben ten thousand furlongs, and the same Meridian shall serbe.

41. Of the Circle Galaxias.

The Circle Galaxias,, oblique also, and goeth ober the tropicks awry, and it is of the substance of fibe clouds, and the only bisible circle in the Heabens, neither is it certain what breadth it is of, for it is narrower in one place, than in another, and for that cause under the Equinoctial of the world. But on the two temperate

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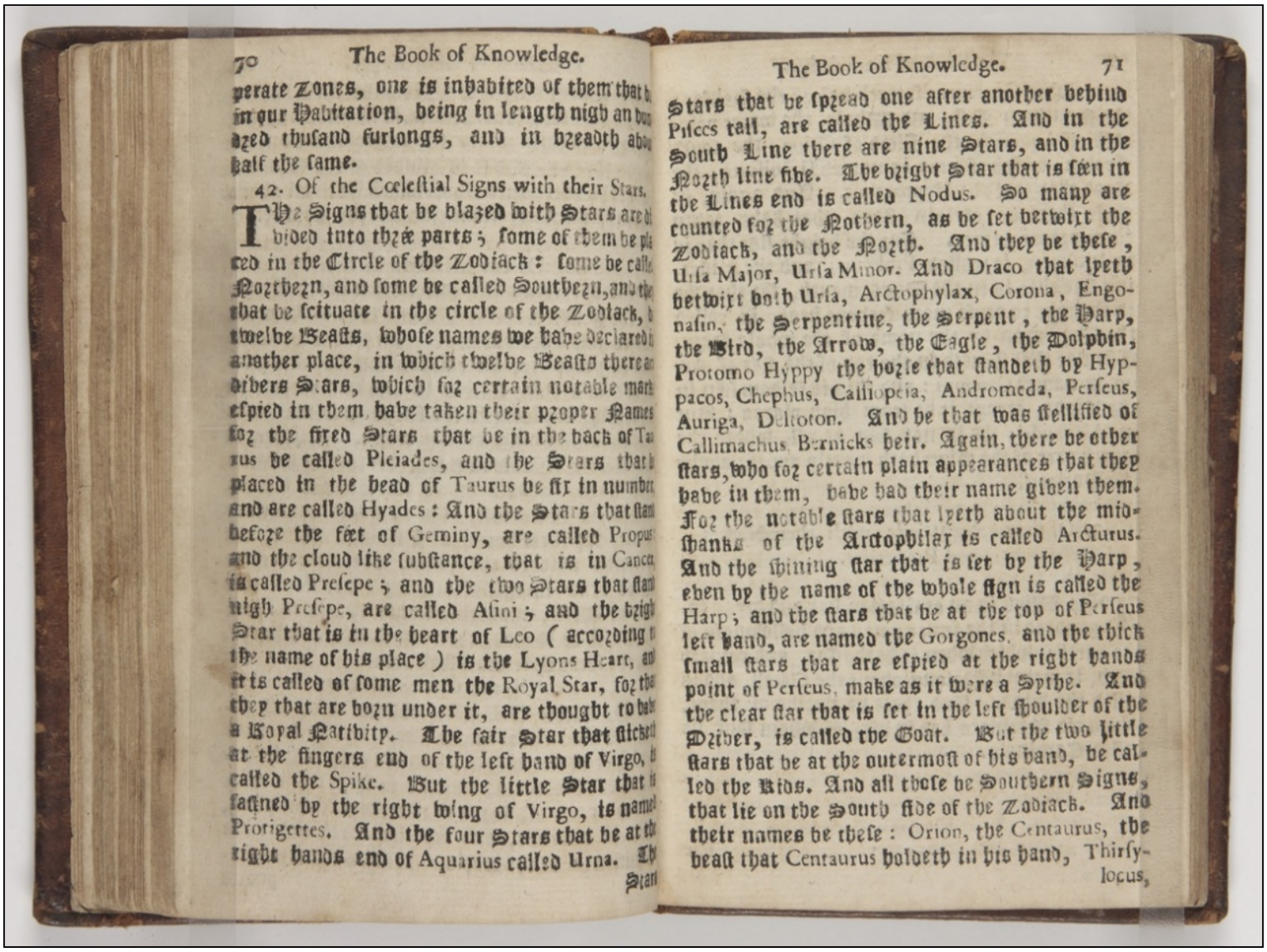

perate Zones, one is inhabited of them that b
in our Habitation, being in length nigh an hun
dred thusand furlongs, and in breadth abou
half the same.

42. Of the Coelestial Signs with their Stars.

The Signs that be blazed with Stars are di
vided into three parts; some of them be pla
ced in the Circle of the Zodiack: some be calle
Northern, and some be called Southern, and the
that be scituate in the circle of the Zodiack, b
twelve Beasts, whose names we have declared i
another place, in which twelve Beasts therear
divers Stars, which for certain notable mark
espied in them have taken their proper Names
for the fired Stars that be in the back of Ta
rus be called Pleiades, and the Stars that b
placed in the head of Taurus be six in numbe
and are called Hyades: And the Stars that stan
before the feet of Geminy, are called Propus
and the cloud like substance, that is in Cancer
is called Presepe; and the two Stars that stan
nigh Presepe, are called Asini; and the bright
Star that is in the heart of Leo (according t
the name of his place) is the Lyons Heart, an
it is called of some men the Royal Star, for tha
they that are born under it, are thought to hav
a Royal Nativity. The fair Star that sticket
at the fingers end of the left hand of Virgo, i
called the Spike. But the little Star that is
fastned by the right wing of Virgo, is named
Protigettes. And the four Stars that be at th
right hands end of Aquarius called Urna. Th
Stars

Stars that be spread one after another behind
Pisces tail, are called the Lines. And in the
South Line there are nine Stars, and in the
North line five. The bright Star that is seen in
the Lines end is called Nodus. So many are
counted for the Nothern, as be set betwixt the
Zodiack, and the North. And they be these,
Ursa Major, Ursa Minor. And Draco that lyeth
betwixt both Ursa, Arctophylax, Corona, Engo-
nasin, the Serpentine, the Serpent, the Harp,
the Bird, the Arrow, the Eagle, the Dolphin,
Protomo Hyppy the horse that standeth by Hyp-
pacos, Chephus, Calliopeia, Andromeda, Perseus,
Auriga, Deltoton. And he that was stellified of
Callimachus Bernicks heir. Again, there be other
stars, who for certain plain appearances that they
have in them, have had their name given them.
For the notable stars that lyeth about the mid-
shanks of the Arctophilax is called Arcturus.
And the shining star that is set by the Harp,
even by the name of the whole sign is called the
Harp; and the stars that be at the top of Perseus
left hand, are named the Gorgones, and the thick
small stars that are espied at the right hands
point of Perseus, make as it were a Sythe. And
the clear star that is set in the left shoulder of the
Archer, is called the Goat. But the two little
stars that be at the outermost of his hand, be cal-
led the Kids. And all these be Southern Signs,
that lie on the South side of the Zodiack. And
their names be these: Orion, the Centaurus, the
beast that Centaurus holdeth in his hand, Thirsy-
locus,

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locus, when Centaurus ſetteth before the Sentar; the Southern Fiſh, and Whale, the water poureth off Aquarios, the Flood of Orion, the ſouth Crown, which of ſome is named Uraniſcats; the Road that lyeth by Hypparchus. And again, in theſe there be certain ſtars that habe taken them proper names. For the bright ſtar that is in Prokyon, is called Prokyon; and the glittering ſtar that is in the Dogs mouth, for that he is thought to cauſe more ſerbent heat, is called the Dog, eben by the name of the whole Sign. The ſtar that ſhineth in the top of the ſtar of Argo, is named Canopus: and this is ſeldom ſeen in the Roads, except it be from high places: But in Alexandria ſhe is not ſeen at all, where the fourth part of the Sign doth ſcantly appear above the Horizon.

43. Of the twelve Winds, with their Names and Properties.

The Wind is an exaltation hot and dry, ingendred in the inner parts and hollowneſs of the earth; which when it hath iſſue. and cometh forth, it moueth ſidelong about the Earth, and is called the wind. And there be twelbe of them, which old Mariners had in uſe, of whom four be called Cardinals.

The

The firſt Principal Wind.

Auſter the Meredional or South-wind, hot and moiſt air, or likened to the air, ſanguine, full of Lightning, and maketh, or cauſeth great rain, he nourſheth large clouds, and ingendreth peſtilence and much ſickneſs; Auſter Aphricus his firſt collateral or ſide wind, airey, he cauſeth ſickneſs and rain: his ſecond collateral is called Auro Auſtra, airey, he proboketh clouds and ſickneſs.

The ſecond Principal Wind.

The fourth wind, and the ſecond Cardinal is Septentrionarius, contrary or poſitibe to the firſt, cold and dry, melancholick, compared to the earth: he putteth away rain, he cauſeth cold, and dryeth and conſerbeth health, and hurteth the flowers

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flowers and fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth round, or hurle-wind, thick snow and winds.

The third Cardinal Wind.

From the rising of the Equinoctial that is in the East, bloweth Subsolanus, the third cardinal wind, fiery, hot, and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth clouds, he conserveth bodies in health, and bringeth forth flowers, Hellefrontus collateral, Solstitial, and Estive, or summery, dryeth all things.

The fourth Cardinal Wind.

Last of all in the going down of the Equator, that is the West, bloweth Favonius, cold and moist, watery, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his collaterals Affricus and Corus have the same nature and properties.

44. Strange wonders, most worthy of Note.

IN the Country of Cilicia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius; at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, between the Rivers Pyramus and Cydnus, Pyramus being the

the nearer to Issos return'd by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward by the appointment of Pompey, called Soloe; by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown, why stones that are cast into it do leap about: not far from thence is the town of Cyrocus environed with a narrow balk to the firm Land.

Above it is a Cave named Coricus, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs: then going deep down, and the farther the larger; it is green round about with budding trees, and casteth it self into a great round Vault, on both sides full of woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadows and coverts of wood, yielding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid, with the dinne of Timbrils, which raise a gashly and great rattling with-

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within, afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a mine, where a mighty River rising with a great breach doth but only shew it self and when it hath gushed violently a while in a short chanel, sinking down again and it is no more seen. Within is a waste space, more horrible than any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy, and also believed to be inhabited of Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cabe, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darkness, and not easie to be sought out: howbeit because it was sometime the Chamber of the Gyant Typho, and because its now out of hand, stiffleth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bounds of King Sarpedons Realm, and Anemurium, which parteth Cicilia from Pamphilia, and between them Celendris and Natidos. Towns builded, and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

FINIS.

THE
Husband-Mans Practice.
OR,
PROGNOSTICATION
FOR EVER.

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

With the Shepherds perpetual Prognostication for the Weather.

London, Printed for *Will. Thackeray*, in Duck-Lane near Smithfield, 1673.

p. 76-[title page]

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Whan the Husband-man should practise, and what Rule he should follow; after the teaching of *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

THe wise and cunning Maisters in Astronomy have found, that man may see and mark the weather of the Holy Christmass night, how the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmass night and evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit.

But if the contrariwise, foul weather and windy, so shall it be very scant of wine and fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattel this year.

But if the wind rise at the going down of the same, then it signifieth death to come among Kings and other great Lords: But if the wind arise at North Aquilon at mid-night, then betokeneth the year following to be a fruitful year, and a plentiful. But if the wind do arise and blow at South Austro in the midst of the day, that wind signifieth to us daily Sickness to reign and be amongst us.

2. Of Christmass day.

If Christmass day be on the Sunday, that

year shall be a warm Winter, and beginning fast with sorrow, there shall be great winds and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry, and fair. The Harbest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, and the sheep shall prosper well. The small seeds and fruits of Gardens shall flourish also. The old men shall die sore, and especialy women that go with child: peace and quietness shall be plenteous among married folks.

If Christmas day fall on the Sunday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy; with great stormy weather in many Lands; the Harbest good, and much wine, but very little honey; for the Swarms of Bees shall die, and many women complain and, sit mourning this year for their Husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and harbest dry and evil; there shall be reasonable plenty of Wine, Corn, Oyle, and Tallow: the Swine shall die, and sheep be blasted, and the beasts perish; the ships of the sea shall have great misfortune; Much amity and good Peace shall be among Kings and Princes, and the Clergy shall die sore that year.

If it fall on wednesday, then shall the Winter be very sharp, hard, and after warm: the Lent

p. 78-79

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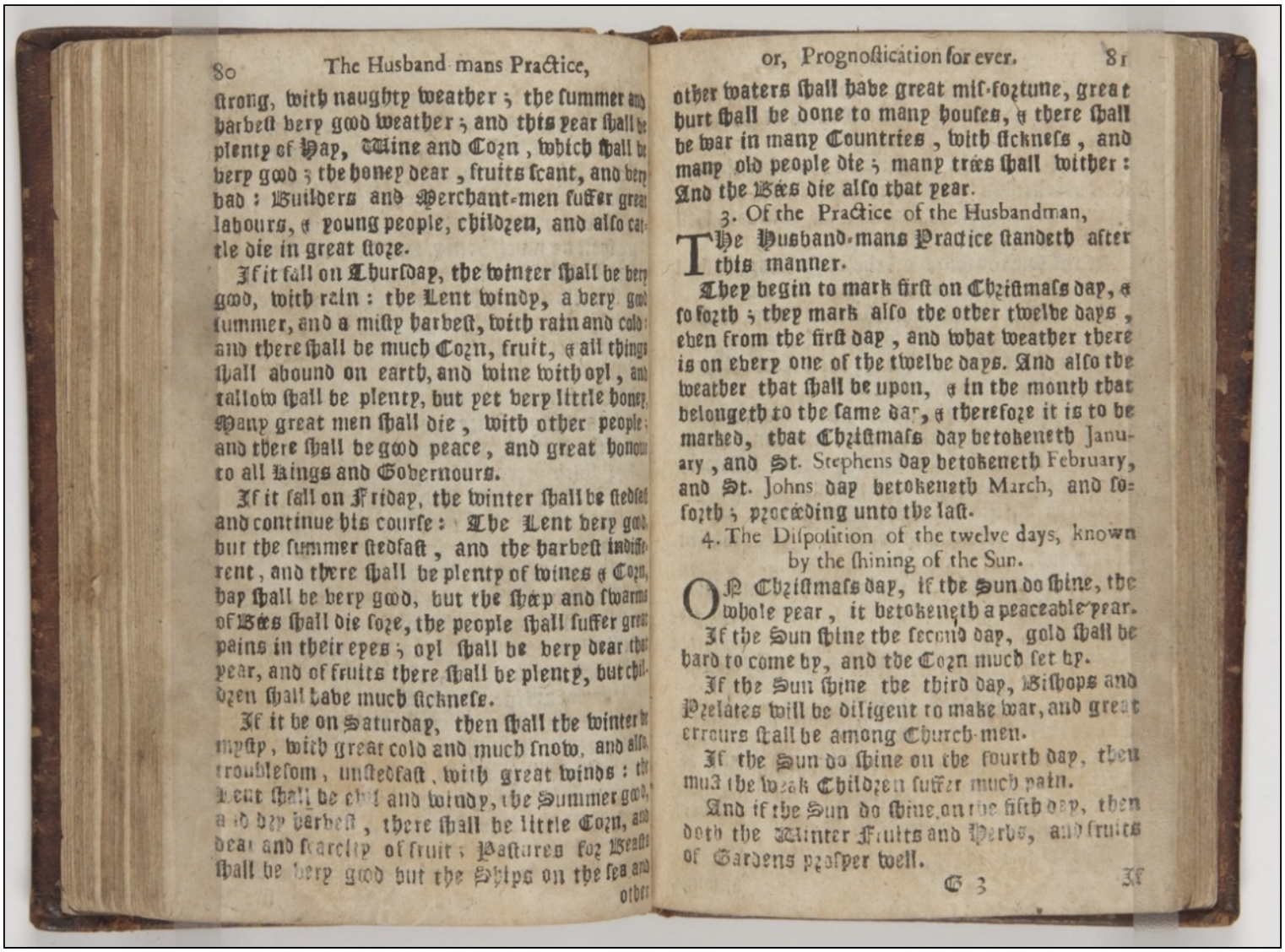

strong, with naughty weather; the summer and harbest very good weather; and this year shall be plenty of Hay, Wine and Corn, which shall be very good; the honey dear, fruits scant, and very bad: Builders and Merchant-men suffer great labours, & young people, children, and also cattle die in great store.

If it fall on Thursday, the winter shall be very good, with rain: the Lent windy, a very good summer, and a misty harbest, with rain and cold: and there shall be much Corn, fruit, & all things shall abound on earth, and wine with oyl, and tallow shall be plenty, but yet very little honey. Many great men shall die, with other people: and there shall be good peace, and great honour to all Kings and Governours.

If it fall on Friday, the winter shall be stedfast and continue his course: The Lent very good, but the summer stedfast, and the harbest indifferent, and there shall be plenty of wines & Corn, hay shall be very good, but the sharp and swarms of Bees shall die sore, the people shall suffer great pains in their eyes; oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be mysty, with great cold and much snow, and also troublesom, unstedfast, with great winds: the Lent shall be cold and windy, the Summer good, and dry harbest, there shall be little Corn, and dear and scarcity of fruit; Pastures for Beasts shall be very good but the Ships on the sea and other

other waters shall have great mis-fortune, great hurt shall be done to many houses, & there shall be war in many Countries, with sickness, and many old people die; many trees shall wither: And the Bees die also that year.

3. Of the Practice of the Husbandman,

THe Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelve days, even from the first day, and what weather there is on every one of the twelve days. And also the weather that shall be upon, & in the month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, and St. Johns day betokeneth March, and so forth; proceeding unto the last.

4. The Disposition of the twelve days, known by the shining of the Sun.

ON Christmas day, if the Sun do shine, the whole year, it betokeneth a peaceable year.

If the Sun shine the second day, gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make war, and great errours shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then doth the Winter Fruits and Herbs, and fruits of Gardens prosper well.

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If the Sun do shine on the sixth day, there shall be great plenty of the Fruits of the Gardens, with all other fruits also.

But if the Sun do shine on the sebenth day, then betokeneth hunger and scarceness, both of Mans food and also of Beasts, for Victuals shall be dear, with Wine and Corn.

If the Sun do shine on the eighth day, it shall be good for Fishers that year and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for sheep that year.

If it shine the tenth day, then shall there be much evil weather that year.

If it shine the eleventh day, there shall be much mysty weather that year, & also commonly death.

If it shine the twelfe day, then followeth that year much war, debate and strife.

If the Wind blow the Christmas day at night, that betokeneth death to a great man in that Land.

The second night, if the wind be still and laid, then the third night dieth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth night, wind bringeth plenty of Wine Corn and Oyl.

The sebenth night, wind bringeth neither hurt nor good.

The eighth night, wind causeth much death among

among old and young people.

The ninth night, wind betokeneth much sickness and death among the people.

The tenth night, the Cattle fall to the ground and die.

The eleventh night, much Fish shall die.

The twelfth night, it betokeneth much war and debate in the Land.

5. From the time of Christmas unto the twelfth day:

The Husband-man understanding all this, when on Christmas Even at midnight the wind wareth still, it betokeneth a fruitfull year: when on the twelfth day afore day, it is somewhat windy, that betokeneth great plenty of oyl.

When the Sun on the twelth day in the morning doth shine, that betokeneth foul weather. In the beginning it is neber stedfast weather, for 3 months go all one through another the same day. If it be fair weather that day, it is happy & fortunate. The sixth day after the first day, is the last day; so that the first is last, & that in the 6 days, every day leadeth behind him 2 months.

Also that the second day, leadeth February a Forenoon, and January at the afternoon, and so forth do all the other days.

January.

If it be on New years day that the clouds in the morning be red, it shall be an angry year, with much war and great tempests. If the Sun doth shine on the 22 day of January, there shall be much wind. If the Sun doth shine on S. Pauls

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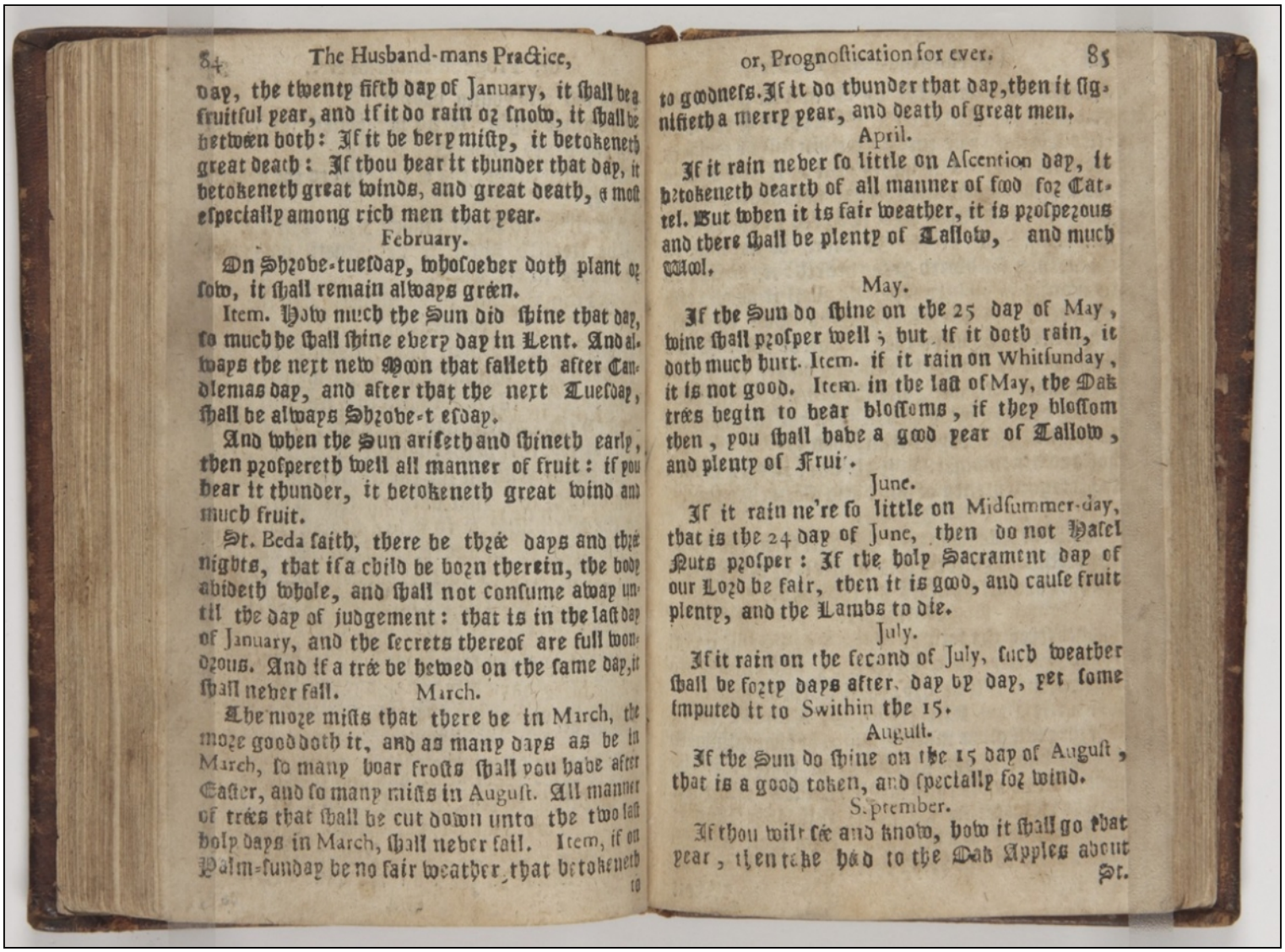

day, the twenty fifth day of January, it shall be a fruitful year, and if it do rain or snow, it shall be between both: If it be very misty, it betokeneth great death: If thou hear it thunder that day, it betokeneth great winds, and great death, & most especially among rich men that year.

February.

On Shrove-tuesday, whosoever doth plant or sow, it shall remain always green.

Item. How much the Sun did shine that day, so much he shall shine every day in Lent. And always the next new Moon that falleth after Candlemas day, and after that the next Tuesday, shall be always Shrove-tuesday.

And when the Sun ariseth and shineth early, then prospereth well all manner of fruit: if you hear it thunder, it betokeneth great wind and much fruit.

St. Beda saith, there be three days and three nights, that if a child be born therein, the body abideth whole, and shall not consume away until the day of judgement: that is in the last day of January, and the secrets thereof are full wonderous. And if a tree be hewed on the same day, it shall never fail. March.

The more mists that there be in March, the more good doth it, and as many days as be in March, so many hoar frosts shall you have after Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fail. Item, if on Palm-sunday be no fair weather, that betokeneth to

to goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on Ascention day, it betokeneth dearth of all manner of food for Cattel. But when it is fair weather, it is prosperous and there shall be plenty of Tallow, and much Wool.

May.

If the Sun do shine on the 25 day of May, wine shall prosper well; but if it doth rain, it doth much hurt. Item. if it rain on Whitsunday, it is not good. Item. in the last of May, the Oak trees begin to bear blossoms, if they blossom then, you shall have a good year of Tallow, and plenty of Fruit.

June.

If it rain ne're so little on Midsummer-day, that is the 24 day of June, then do not Hazel Nuts prosper: If the holy Sacrament day of our Lord be fair, then it is good, and cause fruit plenty, and the Lambs to die.

July.

If it rain on the second of July, such weather shall be forty days after, day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August, that is a good token, and specially for wind.

September.

If thou will see and know, how it shall go that year, then take heed to the Oak Apples about St.

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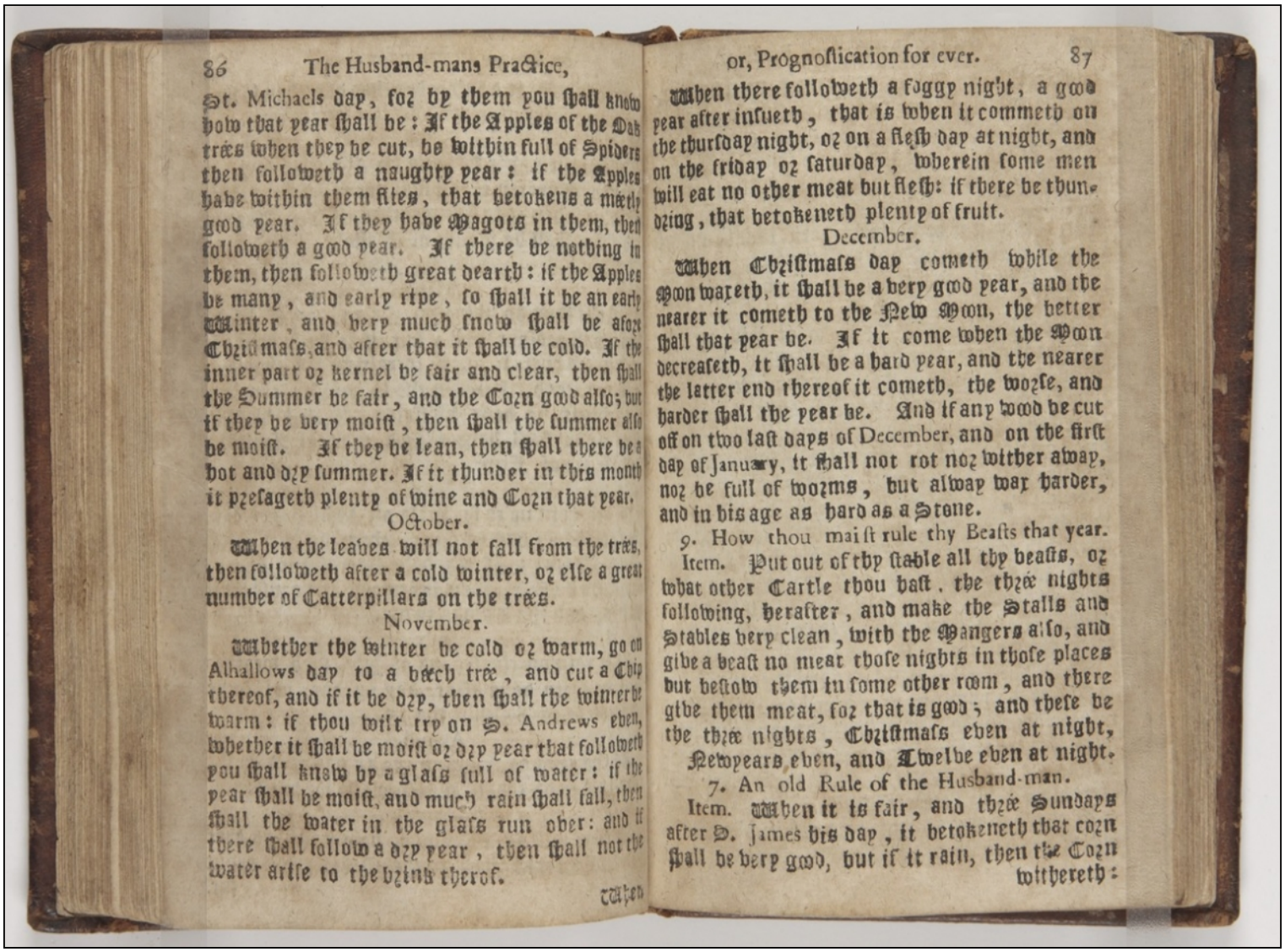

St. Michaels day, for by them you shall know how that year shall be: If the Apples of the Oak trees when they be cut, be within full of Spiders then followeth a naughty year: if the Apples have within them flies, that betokens a mæthy good year. If they have Wagots in them, then followeth a good year. If there be nothing in them, then followeth great dearth: if the Apples be many, and early ripe, so shall it be an early Winter, and very much snow shall be afore Christmas, and after that it shall be cold. If the inner part or kernel be fair and clear, then shall the Summer be fair, and the Corn good also; but if they be very moist, then shall the summer also be moist. If they be lean, then shall there be a hot and dry summer. If it thunder in this month it presageth plenty of wine and Corn that year.

October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of Catterpillars on the trees.

November.

Whether the winter be cold or warm, go on Alhallows day to a beech tree, and cut a Chip thereof, and if it be dry, then shall the winter be warm: if thou wilt try on S. Andrews even, whether it shall be moist or dry year that followeth you shall know by a glass full of water: if the year shall be moist, and much rain shall fall, then shall the water in the glass run over: and if there shall follow a dry year, then shall not the water arise to the brink therof.

When

When there followeth a foggy night, a good year after insueth, that is when it commeth on the thursday night, or on a flesh day at night, and on the friday or saturday, wherein some men will eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmas day cometh while the Moon waxeth, it shall be a very good year, and the nearer it cometh to the New Moon, the better shall that year be. If it come when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it cometh, the worse, and harder shall the year be. And if any wood be cut off on two last days of December, and on the first day of January, it shall not rot nor wither away, nor be full of worms, but alway wax harder, and in his age as hard as a Stone.

9. How thou maist rule thy Beasts that year.

Item. Put out of thy stable all thy beasts, or what other Cattle thou hast, the three nights following, hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a beast no meat those nights in those places but bestow them in some other room, and there give them meat, for that is good; and these be the three nights, Christmas even at night, Newyears even, and Twelve even at night.

7. An old Rule of the Husband-man.

Item. When it is fair, and three Sundays after S. James his day, it betokeneth that corn shall be very good, but if it rain, then the Corn withereth:

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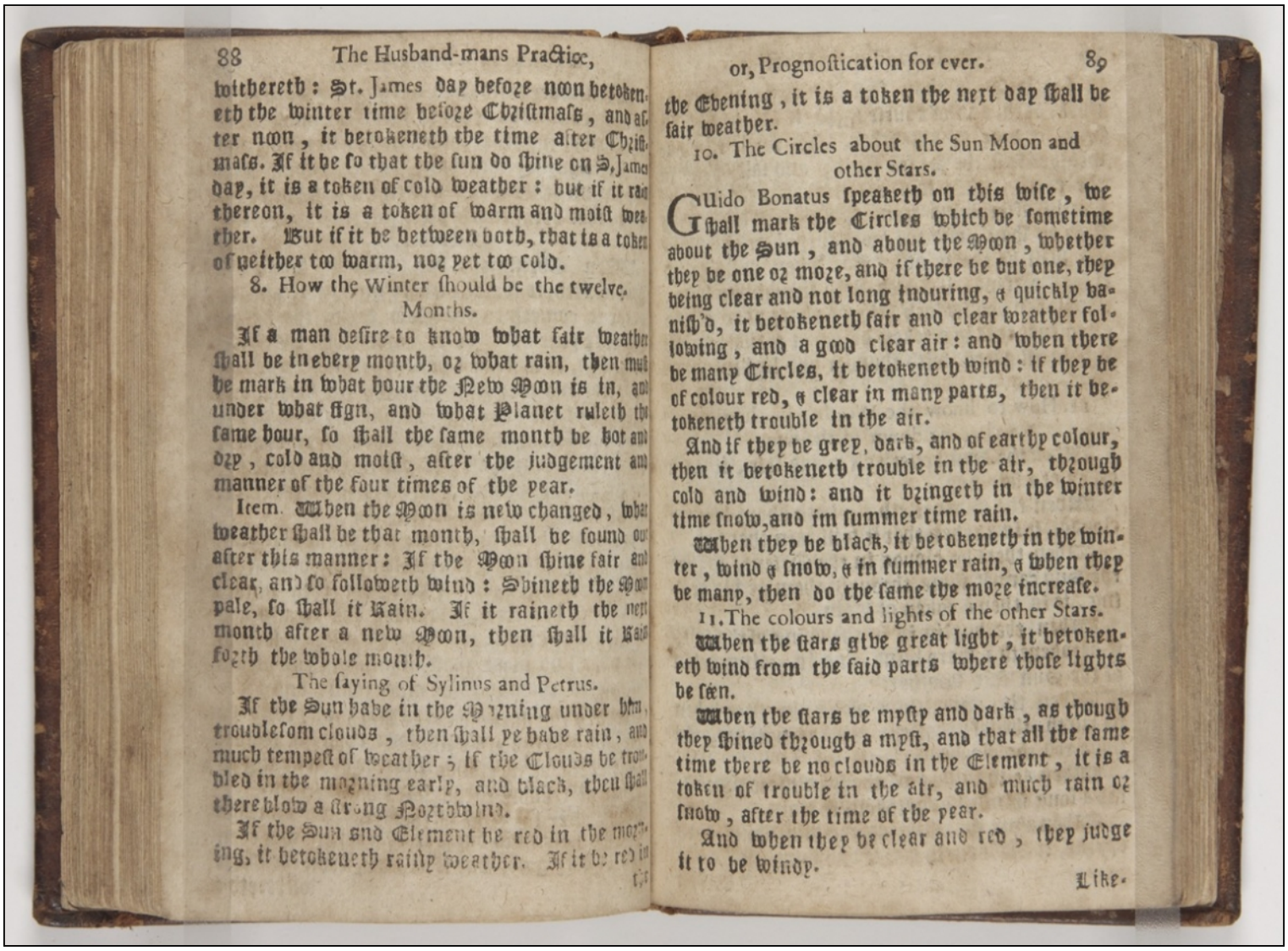

withereth: St. James day before noon betokeneth the winter time before Christmass, and after noon, it betokeneth the time after Christmass. If it be so that the sun do shine on S. James day, it is a token of cold weather: but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Winter should be the twelve Months.

If a man desire to know what fair weather shall be in every month, or what rain, then must he mark in what hour the New Moon is in, and under what sign, and what Planet ruleth the same hour, so shall the same month be hot and dry, cold and moist, after the judgement and manner of the four times of the year.

Item. When the Moon is new changed, what weather shall be that month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shineth the Moon pale, so shall it rain. If it raineth the next month after a new Moon, then shall it rain forth the whole month.

The saying of Sylinus and Petrus.

If the Sun have in the Morning under him troublesom clouds, then shall ye have rain, and much tempest of weather; if the Clouds be troubled in the morning early, and black, then shall there blow a strong Northwind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in

the Evening, it is a token the next day shall be fair weather.

10. The Circles about the Sun Moon and other Stars.

Guido Bonatus speaketh on this wise, we shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, & quickly banish'd, it betokeneth fair and clear weather following, and a good clear air: and when there be many Circles, it betokeneth wind: if they be of colour red, & clear in many parts, then it betokeneth trouble in the air.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the air, through cold and wind: and it bringeth in the winter time snow, and in summer time rain.

When they be black, it betokeneth in the winter, wind & snow, & in summer rain, & when they be many, then do the same the more increase.

11. The colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the said parts where those lights be seen.

When the Stars be misty and dark, as though they shined through a mist, and that all the same time there be no clouds in the Element, it is a token of trouble in the air, and much rain or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Like-

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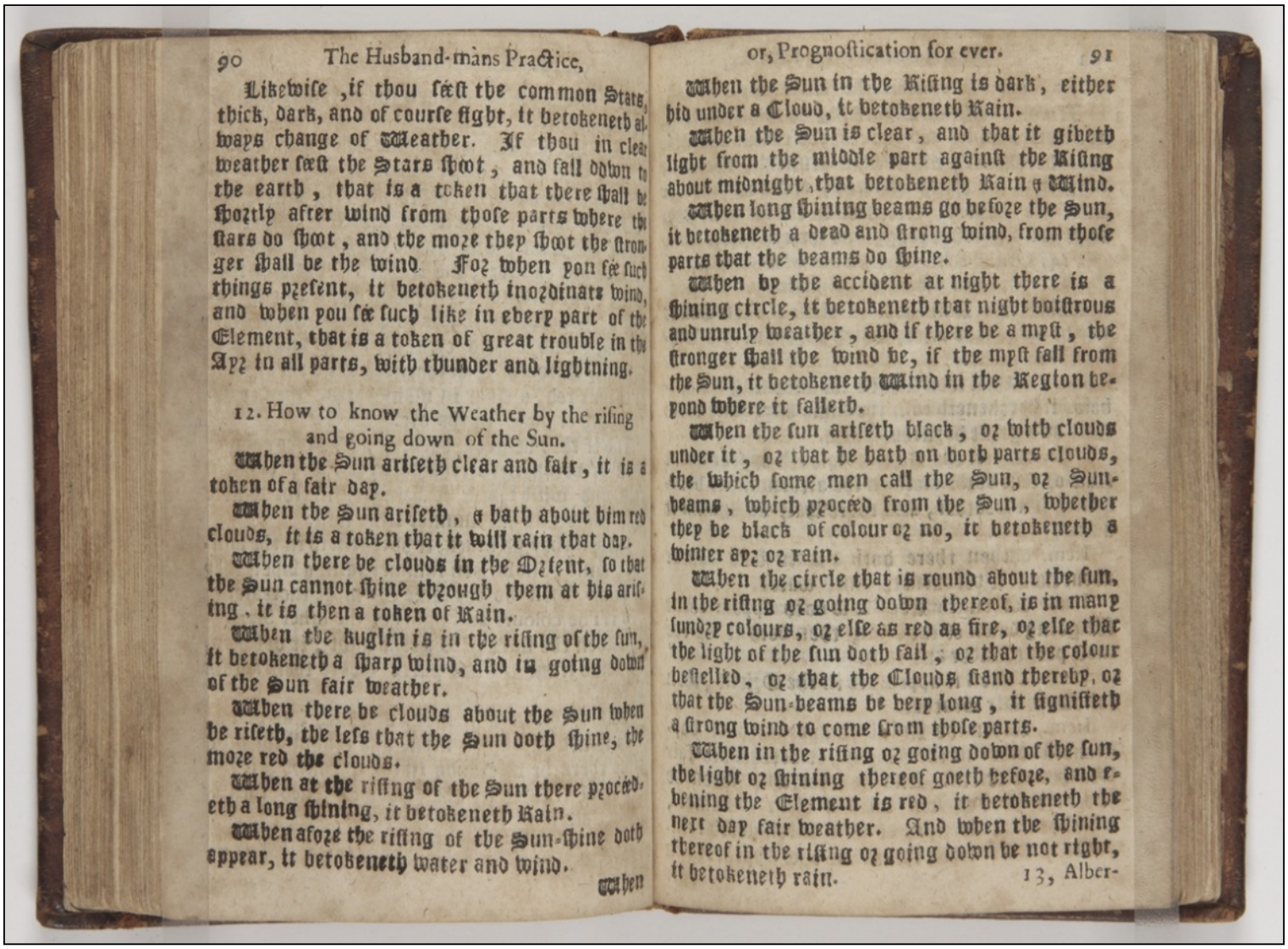

Likewise, if thou seest the common Stars, thick, dark, and of course light, it betokeneth always change of Weather. If thou in clear weather seest the Stars shoot, and fall down to the earth, that is a token that there shall be shortly after wind from those parts where the Stars do shoot, and the more they shoot the stronger shall be the wind. For when you see such things present, it betokeneth inordinate wind, and when you see such like in every part of the Element, that is a token of great trouble in the Ayr in all parts, with thunder and lightning.

12. How to know the Weather by the rising and going down of the Sun.

When the Sun ariseth clear and fair, it is a token of a fair day.

When the Sun ariseth, & hath about him red clouds, it is a token that it will rain that day.

When there be clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of Rain.

When the Kuglin is in the rising of the sun, it betokeneth a sharp wind, and in going down of the Sun fair weather.

When there be clouds about the Sun when he riseth, the less that the Sun doth shine, the more red the clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising of the Sun-shine doth appear, it betokeneth water and wind.

When

When the Sun in the Rising is dark, either hid under a Cloud, it betokeneth Rain.

When the Sun is clear, and that it giveth light from the middle part against the Rising about midnight, that betokeneth Rain & Wind.

When long shining beams go before the Sun, it betokeneth a dead and strong wind, from those parts that the beams do shine.

When by the accident at night there is a shining circle, it betokeneth that night boistrous and unruly weather, and if there be a mist, the stronger shall the wind be, if the mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

When the sun ariseth black, or with clouds under it, or that he hath on both parts clouds, the which some men call the Sun, or Sun-beams, which proceed from the Sun, whether they be black of colour or no, it betokeneth a winter ayr or rain.

When the circle that is round about the sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the sun doth fail, or that the colour beseemeth, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the sun, the light or shining thereof goeth before, and evening the Element is red, it betokeneth the next day fair weather. And when the shining thereof in the rising or going down be not right, it betokeneth rain.

13. Alber-

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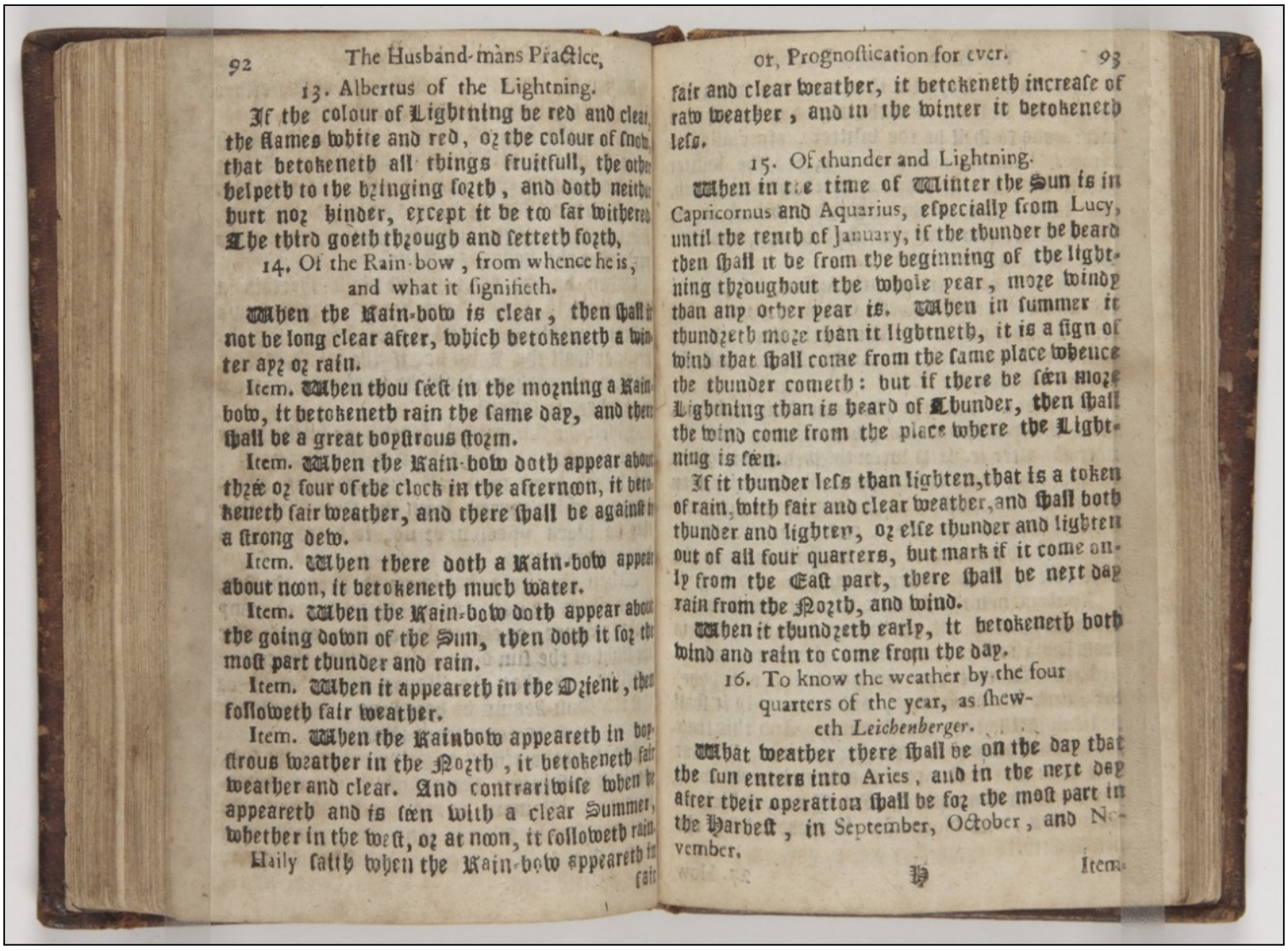

13. Albertus of the Lightning.

If the colour of Lightning be red and clear, the flames white and red, or the colour of such, that betokeneth all things fruitfull, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth,

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a winter ayr or rain.

Item. When thou sest in the morning a Rain-bow, it betokeneth rain the same day, and then shall be a great boystrous storm.

Item. When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong dew.

Item. When there doth a Rain-bow appear about noon, it betokeneth much water.

Item. When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item. When it appeareth in the Orient, then followeth fair weather.

Item. When the Rainbow appeareth in boystrous weather in the North, it betokeneth fair weather and clear. And contrariwise when it appeareth and is seen with a clear Summer, whether in the west, or at noon, it followeth rain.

Haily saith when the Rain-bow appeareth in fair

fair and clear weather, it betokeneth increase of raw weather, and in the winter it betokeneth less.

15. Of thunder and Lightning.

When in the time of Winter the Sun is in Capricornus and Aquarius, especially from Lucy, until the tenth of January, if the thunder be heard then shall it be from the beginning of the lightning throughout the whole year, more windy than any other year is. When in summer it thundreth more than it lightneth, it is a sign of wind that shall come from the same place whence the thunder cometh: but if there be seen more Lightning than is heard of Thunder, then shall the wind come from the place where the Lightning is seen.

If it thunder less than lighten, that is a token of rain, with fair and clear weather, and shall both thunder and lighten, or else thunder and lighten out of all four quarters, but mark if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundreth early, it betokeneth both wind and rain to come from the day.

16. To know the weather by the four quarters of the year, as sheweth *Leichenberger*.

What weather there shall be on the day that the sun enters into Aries, and in the next day after their operation shall be for the most part in the Harbest, in September, October, and November.

p. 92-93

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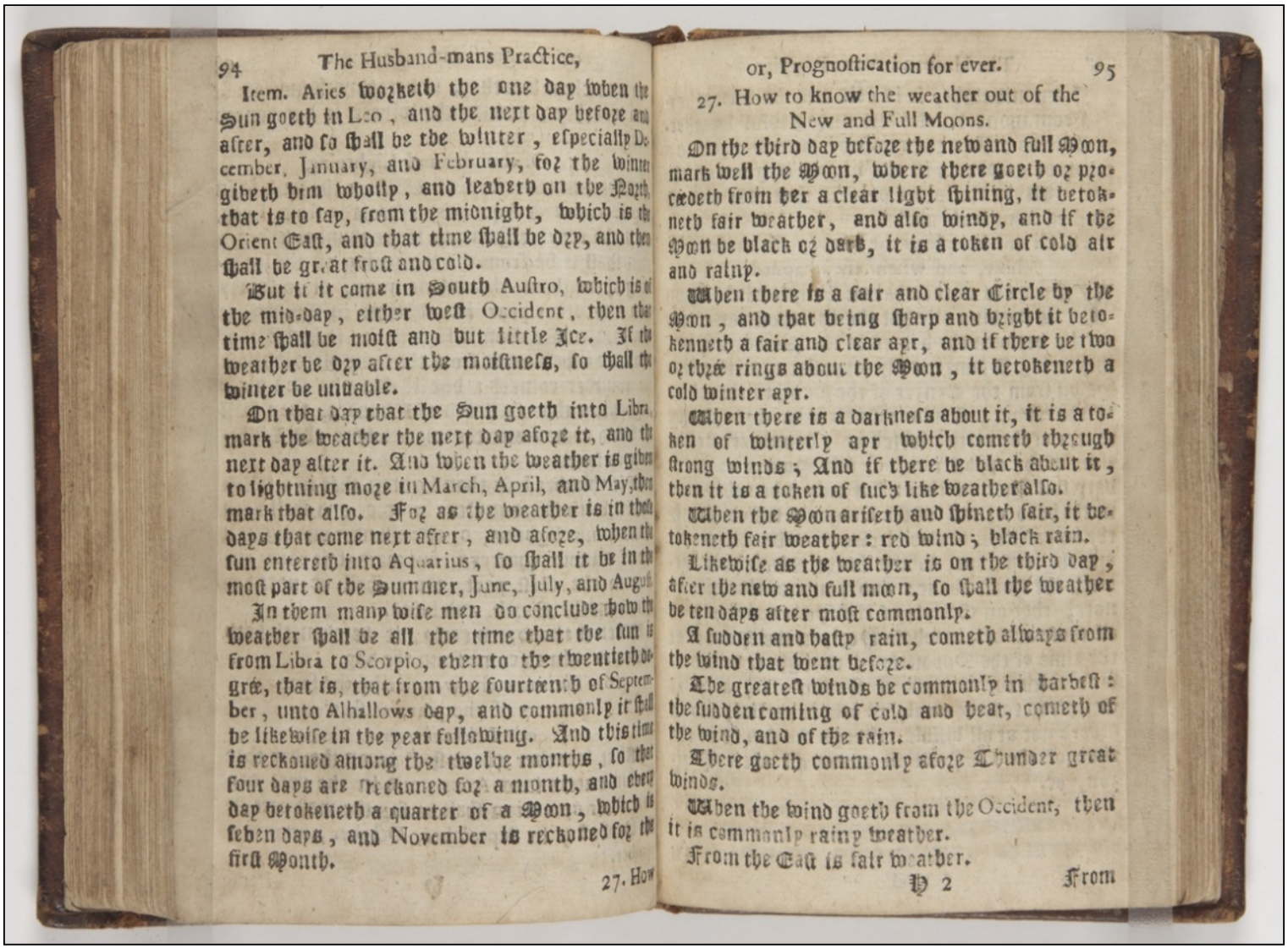

Item. Aries worketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall be the winter, especially December, January, and February, for the winter giveth him wholly, and leaveth on the North, that is to say, from the mionight, which is the Orient East, and that time shall be dry, and then shall be great frost and cold.

But if it come in South Austro, which is at the mid-day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistness, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and the next day after it. And when the weather is given to lightning more in March, April, and May, then mark that also. For as the weather is in those days that come next after, and afore, when the sun entereth into Aquarius, so shall it be in the most part of the Summer, June, July, and August.

In them many wise men do conclude how the weather shall be all the time that the sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September, unto Alhallows day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve months, so that four days are reckoned for a month, and every day betokeneth a quarter of a Moon, which is seven days, and November is reckoned for the first Month.

27. How

27. How to know the weather out of the New and Full Moons.

On the third day before the new and full Moon, mark well the Moon, where there goeth or proceedeth from her a clear light shining, it betokeneth fair weather, and also windy, and if the Moon be black or dark, it is a token of cold air and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright it betokenneth a fair and clear air, and if there be two or three rings about the Moon, it betokeneth a cold winter air.

When there is a darkness about it, it is a token of winterly air which cometh through strong winds; And if there be black about it, then it is a token of such like weather also.

When the Moon ariseth and shineth fair, it betokeneth fair weather: red wind; black rain.

Likewise as the weather is on the third day, after the new and full moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain, cometh always from the wind that went before.

The greatest winds be commonly in March: the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly afore Thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fair weather.

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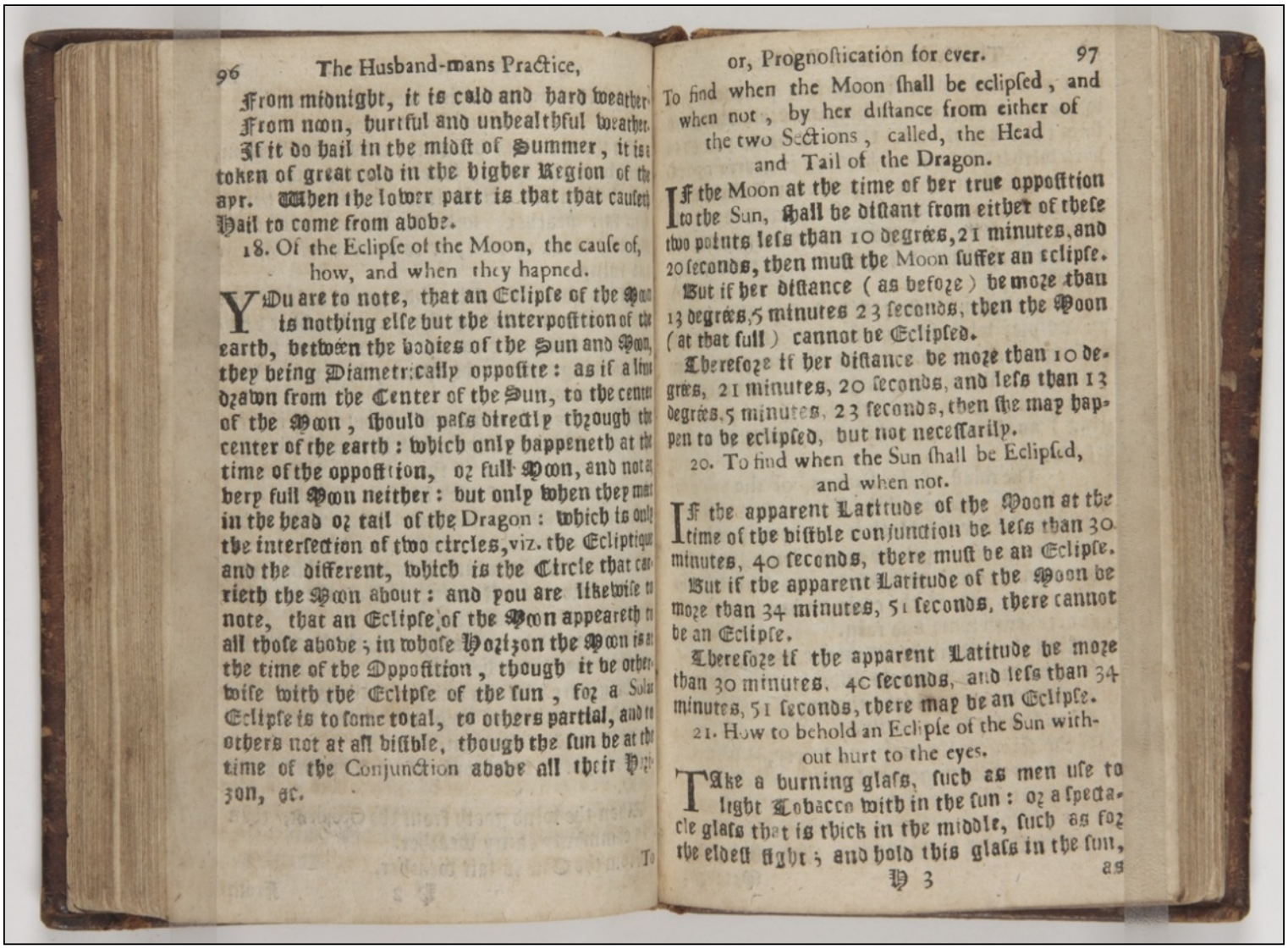

From midnight, it is cold and hard weather.
From noon, hurtful and unhealthful weather.

If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the ayr. When the lower part is that that causeth Hail to come from above.

18. Of the Eclipse of the Moon, the cause of, how, and when they hapned.

YOu are to note, that an Eclipse of the Moon is nothing else but the interposition of the earth, between the bodies of the Sun and Moon, they being Diametrically opposite: as if a line drawn from the Center of the Sun, to the center of the Moon, should pass directly through the center of the earth: which only happeneth at the time of the opposition, or full Moon, and not at every full Moon neither: but only when they meet in the head or tail of the Dragon: which is only the intersection of two circles, viz. the Ecliptique and the different, which is the Circle that carrieth the Moon about: and you are likewise to note, that an Eclipse of the Moon appeareth to all those above; in whose Horizon the Moon is at the time of the Oppositon, though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To find when the Moon shall be eclipsed, and when not, by her distance from either of the two Sections, called, the Head and Tail of the Dragon.

IF the Moon at the time of her true opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes, and 20 seconds, then must the Moon suffer an eclipse.

But if her distance (as before) be more than 13 degrees, 5 minutes 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her distance be more than 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds, then she may happen to be eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

IF the apparent Latitude of the Moon at the time of the visible conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun without hurt to the eyes.

TAke a burning glass, such as men use to light Tobacco with in the sun: or a spectacle glass that is thick in the middle, such as for the eldest sight; and hold this glass in the sun,

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as if you would burn through it a pasteboard, or white paper book, or such like, and draw the glass from the board or book, twice so far as you do burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth betwixt the Glass and the Sun during the whole time of the Eclipse.

Thus thou mayest practise before the time of an Eclipse, wherein thou shalt discern any cloud passing under the Sun; or by another putting or holding a bullet on his fingers end betwixt the Sun and the glass, at such time (the Sun shining) as thou holdest the glass, as before thou art taught.

The mind of the Fathers, of the nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the Fire giveth much flame, or else when a man taketh an Hasten, and lifteth it up by the coals, and if the coals do hang thereon, that betokenth wind and rain.

When the cold in the Winter ceaseth,
And when a man Snow findeth;
If there be dark Clouds thereby,
Then look for Rain verily.
If the Frog in the morning do cry,
Betokeneth Rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand; that all watery Meteors,

Meteors, as Rain, Snow, or such like, is but a moist vapour drawn up by the vertue of the sun, and the rest of the Planets into the middle region of the air where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, the Rain-bow is made by the sunbeams striking upon a hollow cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of clouds, Air, and fiery light together. But (as he saith) it portendeth neither fair nor fowl weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo Meteoro logicorum cap. 1, and 2. But briefly, Rain is a cold vapour and earthly humor, raised from the earth and water, into the middle region of the air, where by the extremity of cold, it is thickned into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular stones fall on the earth; I have seen them in that fashion, 1610, contain 4 inches about, for the higher it cometh, and the longer it tarrieth in the air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail

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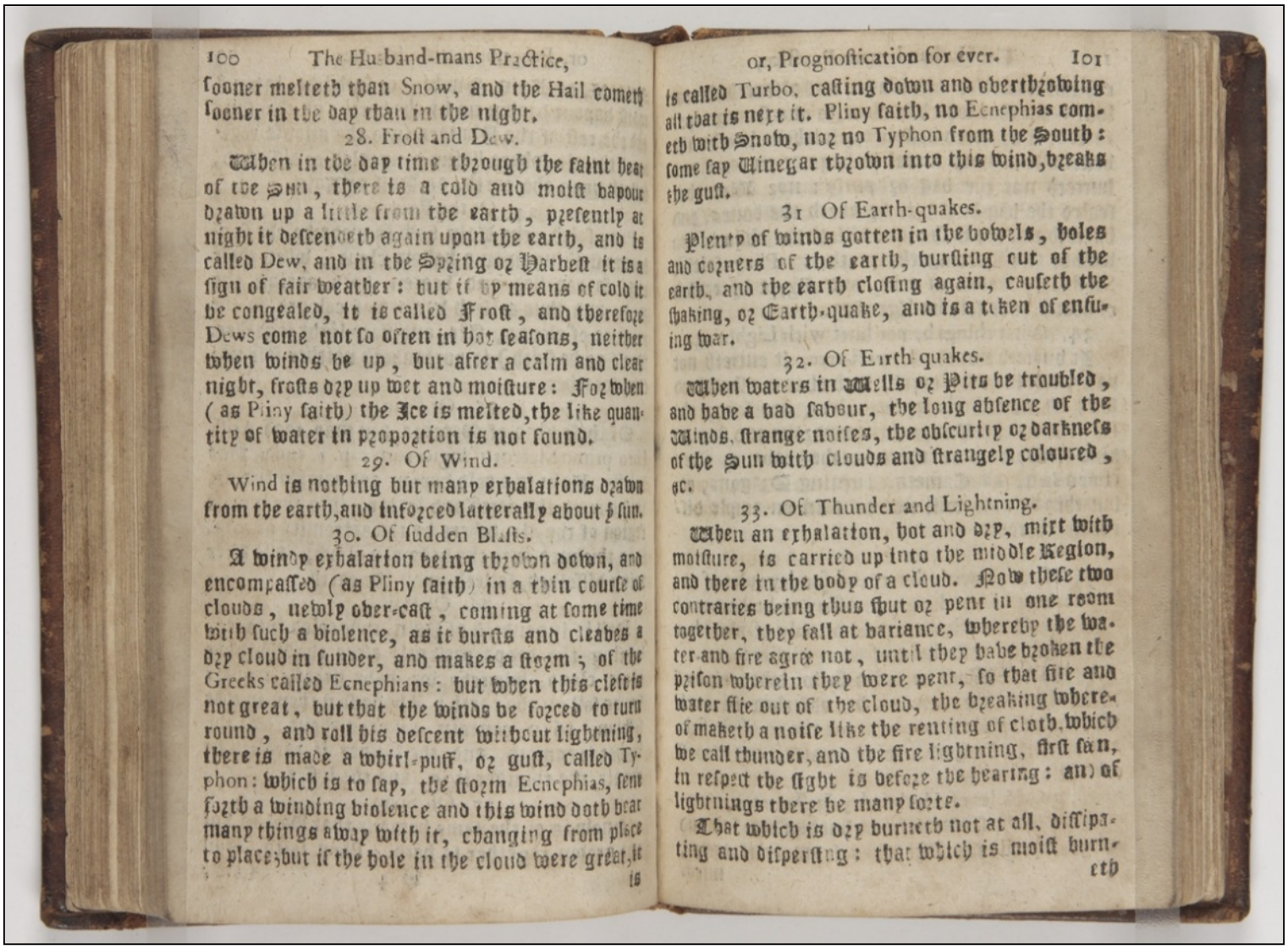

sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Frost and Dew.

When in the day time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harbest it is a sign of fair weather: but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot seasons, neither when winds be up, but after a calm and clear night, frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, and inforced latterally about the Sun.

30. Of sudden Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of clouds, newly ober-cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm; of the Greeks called Ecnephians: but when this cleft is not great, but that the winds be forced to turn round, and roll his descent without lightning, there is made a whirl-puff, or gust, called Typhon: which is to say, the storm Ecnephias, sent forth a winding violence and this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it is

is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South: some say Vinegar thrown into this wind, breaks the gust.

31 Of Earth-quakes.

Plenty of winds gotten in the bowels, holes and corners of the earth, bursting out of the earth, and the earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

32. Of Earth quakes.

When waters in Wells or Pits be troubled, and have a bad savour, the long absence of the Winds, strange noises, the obscurity or darkness of the Sun with clouds and strangely coloured, &c.

33. Of Thunder and Lightning.

When an exhalation, hot and dry, mixt with moisture, is carried up into the middle Region, and there in the body of a cloud. Now these two contraries being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not, until they have broken the prison wherein they were pent, so that fire and water flie out of the cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, first seen, in respect the sight is before the hearing: and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing: that which is moist burneth

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eth not likewise, but blacks, and altereth the colour: but that which is clear, is of a strange operation, it draweth vessels dry without hurt to the vessel: it melteth metal in bags or purses: and burteth not the bag or purse: nor Wax that sealed the bag hurt: it breaketh the bones, and burteth not the flesh: and killeth the child in the womb, not hurting the mother. Pliny saith, Scythia by reason of cold, and Ægypt by reason of heat; have seldom lightning.

34. What things be not hurt with Lightning.

It burteth not the Lawrel-tree, it entreth not past 5 foot into the earth, such that are shadowed with Skins of Seals, or Sea-calves, are freed, the Eagle is free &c. Many other wonderous and strange kind of Meteors be there in the heavens, often times seen, as Comets, burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here followeth divers and sundry rules of excellent use, and right necessary to be known of the Husbandman, and not only of him, but of all other Persons, of what quality soever.

AND first I will begin to shew what rules of Husbandry are to be observed in each month, and also observations for taking of physick, and keeping of a good wholesom diet, and moderate recreation.

36. Rules of Husbandry in *January*.

This is the season for good husbands to lop and purge superfluous Branches from fruit trees, uncover their roots, set all kind of quick-sets, and fruit-trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South and West, which grew at the first: set Beans, Pease, and Parsnips, the weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle, Kine with Verdjuice, Horses with Water and ground Malt, sodden with a little Bran.

Observations for Physick and diet in *January*.

The best Physick is warm cloaths, good fires, warm diet, and a merry honest wife.

Rules of Husbandry in *February*.

This month, set, cut, and lay Quicksets, and Roses, and all other Plants, set and plant Vines, Hops, and all Fruit that grows on bushes: Sow Peale, Beans, and Onions, furnish your Gardens with Sallets and Potherbs for Summer, prune and trim all sorts of fruit trees, from Moss, Cancer, and superfluous branches: remove grafts or young Trees, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for Physick and diet in *February*.

If necessity urge, you may let blood, but be sparing in Physick, and be sure when a warm day comes, to prevent taking of cold through carelessness, for the warm air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quick-sets, cover the roots of fruit-trees (opened in December and January) with fat earth: sow

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Sow Oats, Barly, Parsnips, Onions, Carrots Millions, Cucumbers, and all kind of Potherbs, slip Artichokes and Sage, and sow all manner of Garden seeds.

Observations for physick and diet in *March.*

Now advise with the honest and able Astrological Physician, 'tis good to purge and let blood.

Rules of Husbandry in *April.*

This month sow Hemp and Flax; pull hops; set and sow all kind of Herbs, restore the liberty of the laborious Bee, by opening her Hive; Bark trees for Tanners, and let good Housewives mind their Gardens, and begin to think of their Dairies.

In gardning never this rule forget,
To sow dry, and set wet.

Observations of physick and diet in *April.*

The use of Physick becomes now seasonable, as also purging and blood-letting, 'tis good to abstain from Wine, for many diseases will be taken thereby, to the ruine of many.

Rules of Husbandry in *May.*

This month commands the provident housewife, and the prudent Artist, to set their stills on work: in the beginning of the month sow and set those tender summer Herbs, that would not endure the former cold, weed your Hop-gardens, cut off superfluous branches, mosse Trees and Gardens, and weed Corn.

Observations for physick and diet in *May.*

Now every Garden and Hedge affords thee food and Physick, rise early, walk in the fields by running

streams, the North and West sides; sage and sweet butter an excellent breakfast, clarified Whay with Sage, Scurvy-grass Ale, and Worm-wood-beer, are wholesom drinks.

Rules of Husbandry in *June.*

At the full of the Moon this month and next, gather your Herbs, to keep dry for the whole year; Set Rosemary and Gilliflowers, sow Lettice and Radish three or four days after the Full, and they will not run to seed; shear your sheep the Moon increasing.

Observation for physick and diet in *June.*

Let honest moderate labour and exercise, procure your sweat, thin and light diet, and chast thoughts tend to health: Lie not unadvisedly on the ground, or overhastily drink.

Rules of Husbandry in *July.*

Get Rue, Wormwood, and Gall, to strew on your flowers to destroy Fleas, at the full Moon gather Flowers and Seeds, dry your flowers rather in the shade, than in the sun, which too much exaleth their vertue, but to avoid corruption, let the suns beat a little upon them.

Observations for physick and diet in *July.*

Beware of violent heat and sudden cold, which are the great distempers of this month, and procure pestilential diseases, forbear superfluous drinking, but eat heartily.

Rules of Husbandry in *August.*

Now with thankfulness reap your desired Harvest. Sow winter herbs in the new of the Moon. Esteem fair weather as pretious, and mis-

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ſpend it not. Gather Garden ſeeds near the full, uſe moderate diet, forbear to ſleep preſently after meat: take heed of ſudden cold after heat.

Obſervations in phyſick and diet in *Auguſt*.

Beware of phyſick and blood-letting in the Dog-days, if the Air be hot, otherwiſe, it occaſion require, you may ſafely make uſe thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Verjuce, remove and ſet all ſlips of Flowers betwixt the two Lady days, remove trees from September till February, eſpecially in the new of the Moon, the weather warm, and the wind South or Weſt, cut Quick-ſets, gather ripe fruit, ſow Wheat and Rie, winter Parſnips, and Carrots, and ſet Roſes, Strawberries and Barberies.

Obſervations for phyſick and diet in *September*.

Now as the year declines, provide your winter garments, hang them on looſely to prevent that you might after repent of, good for phyſick and phlebotomy.

Rules of Husbandry in *October*.

Sow Wheat and Rie, remove young plants and trees about the new moon, obſerve this as a ſeaſonable ſecret, that in ſetting you carefully place that ſide to the South and Weſt, which were ſo before you took up the Plant, otherwiſe the cold kills it: gather your remaining winter fruit

fruit, ſet all kinds of Nuts and Acorns, and cut Roſe-trees but once in two years, if you intend to have ſtore of Roſes.

Obſervations for Phyſick and diet in *October*.

The garments you laſt month hung on your backs in jeſt, now bation them cloſe in good earneſt; cloath you now for prevention, for the cold comes inſenſibly, and Fogs oft-times beget a whole winters cold. Conſult with your Taylors as well as Phyſitians.

Rules for Husbandry in *November*.

Set Crab tree-ſtocks to graft on, in the old of the Moon, ſet peaſe and beans, and ſow parſnips and carrots, Trench gardens with dung, uncover the roots of your apple-trees, and ſo let them remain till March, kill ſwine in or near the full of the Moon, and fleſh will the better probe in boyling.

Obſervations for Phyſick and diet in *November*.

The beſt phyſick this month, is good exerciſe, warmth, and wholeſom meat and drink.

Rules of Husbandry in *December*.

In the laſt Quarter of the Moon, this Month and the next, are the beſt times to fell timber: Let Fowlers mind their Game, cover all your beſt Flowers and Herbs from cold and ſtorms with rotten Horſe-dung, look well to thy cattle, bleed Horſes. Let a warm Fire, and a Cup of nectar be thy Bath, the Rice in the Apothecaries ſhop, hot meat and broths thy Phyſick, and a well ſtored Table, the proof of thy Charity to thy poor

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poor neighbours, to whom this advice is seasonable.

Being poor thy self, and canst not feast at all,
Thank God for such as thee to feasting call.

Observations for Physick and diet in *December*.

The best physick is, as before, a merry honest heart, and the exercise of Charity among thy poor Neighbours.

37. Herefolloweth other brief rules of Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood when the Moon is in Pisces. To let the Cholerick blood, when the Moon hath her course in Cancer, or Pisces. To let the Melancholy blood, when the Moon is in Libra Aquarius, or Pisces. To let the Flegmatick blood when the Moon is in Sagitarius or Aquarius. To prepare humours, the Moon in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the Moon in Cancer.
With Pills, the Moon in Pisces.
With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius.

To purge the head by sneezing the Moon being in Cancer, Leo, or Virgo.

To take Glisters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rhumes, the Moon being in Taurus, Virgo, or Capricorn.

To

To Bath when the Moon is in Cancer, Libra, Aquarius, or Pisces.

To cut the Hair of the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

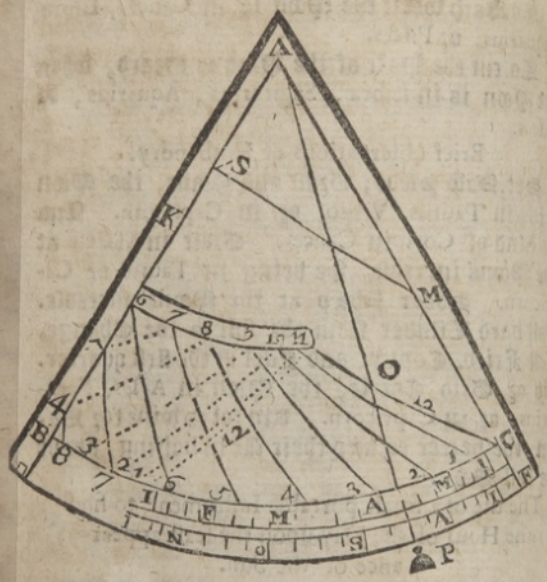
Brief observations of Husbandry.

Set, Sow Seeds, Graft and Plant, the Moon being in Taurus, Virgo, or in Capricorn. And all kind of Corn in Cancer. Graft in March at the Moons increase, she being in Taurus or Capricorn. Shear Sheep at the Moons increase. Fell hard Timber from the full to the Change. Fell Frith, Copice, and Fuel at the first quarter. Lib or Geld Cattle, the Moon in Aries, Sagitarius, or in Capricorn. Kill fat Swine for Bacon (the better to keep their fat in boiling) about the full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least appearance of the Sun.

THis Instrument may be made either of Wood, Brass, or Silver, or for a shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the letter A) there is fixed a piece of fine silk, having a small Plummet of Lead at the end thereof, noted with the Letter P; and upon this string let there be a Bead or small Pins head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Pins-head, is noted with the

I Letter



Letter O, likewise upon the edge of the Instrument, noted with A B, you must have a small piece of wier (or a piece of a small pin) about a quarter of an inch in length, which must stick up right upon the edge of the instrument; this small piece of wier is noted with the Letter S: Or if you will, you may have a small hole made in the Line A B, into which you may stick a pin when you would know the hour of the day, which will be sufficient. Lastly, between the Lines

Lines B C, and D E, are noted certain small divisions, which are the dates of the twelve months of the year, noted with the first Letter of every month, as J for January, F for February, M for March, A for April, M for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour-lines offer themselves to every ones eye, having the numbers 12, 1 2, 3, 4 5 6 7, 8, 11, 10 9 8 7, 6 5, 4. set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof which is very easie. For first (the thred being fixed fast at the Center, at A) you must lay the string upon the day of the month (as in the figure the string lyeth upon the 10th. day of April) then staying it there, move the Bead up or down the string till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to find the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of wier in S, straight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the head falling upon the hour-line, give you the true hour of the day, either before or after noon.

p. 110-111

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Example.

If you would find the hour on the 5th. of April, you must then lay the thred upon that day, and keeping it there, move the head until it lie upon the line of 12, then holding the instrument in your hand, and turning the left side of your body to the Sun, holding it up, till the shadow of the small wier fall just upon the line S. M. and then (the thred and plummet, having free liberty to move along the side of the instrument) observe where the head resteth, and there is the hour of the day as if it fall upon the line noted with 9 or 3 then it is either 9 in the morning, or 3 in the afternoon: in like manner, if it falls upon the line 10 or 2 it is either 10 in the morning, or 2 in the after-noon: again if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon, and which of these hours it is, may be easily distinguished.

Note, that from the tenth day of March, to the twelfth of September, you must use of those Hour-lines which are drawn with a full line thus——— But from the twelfth of September to the tenth of March, you must make use of those Hour-lines which are pricked thus..... Let thus much suffice concerning the use of this Instrument.

Usus optimus magister.

A Table shewing the Interest of any sum of Money, from 1 pound to 1000 pound, at 6 *per cent.*

	1 *month.*	2 *month.*	3 *month.*	4 *month.*
lib.	lib. s. d.	lib. s. d.	lib. s. d.	lib. s. d.
1000	5 00 00	10 00 0	15 00 0	20 00 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 00 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 8 0
60	0 06 00	0 12 0	0 18 0	1 4 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 8 0
10	0 01 00	0 02 0	0 03 0	0 4 0
9	0 00 10	0 01 9	0 02 8	0 3 7
8	0 00 09	0 01 7	0 02 4	0 3 2
7	0 00 08	0 01 4	0 02 1	0 2 9
6	0 00 07	0 01 2	0 01 9	0 2 4
5	0 00 06	0 01 0	0 01 6	0 2 0
4	0 00 05	0 00 9	0 01 2	0 1 7
3	0 00 04	0 00 7	0 00 1	0 1 2
2	0 00 03	0 00 5	0 00 7	0 00 9
1	0 00 02	0 00 2	0 00 3	0 00 4

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The Use of the Table of Interest.

THe first Column containeth any number of pounds from one to 1000, against any of which sums, there is set down the interest thereof, for one, two, three, or four months, according to the Titles.

Example. Let it be required to find the Interest of 70 pounds for four months. Find 70 *l.* in the first Column, and right against it, in the Column of four months, (which is the last) you shall find 1 *l.* 8 *sh* 0 *d.* and so much is the interest of 70 *l.* in four months.

Now if you would know what the Interest of the same sum would be in 6 months, look in the Table for the interest thereof, in two months, which is, 0 *l.* 14 *sh.* 0 *d.* which added to the Interest of four months, namely, to 1 *l.* 8 *sh.* 0 *d.* the sum is 2 *l.* 2 *sh.* 0 *d.* and so much is the Interest of 70 *l.* in 6 months.

Also if it be required to find the interest of any sum which is not in the first Column, as of 75 *l.*

Let it be required to find the Interest of 75 *l.* for three months. First look the Interest of 70 *l.* for three months, as before, you shall find it to be 1 *l.* 1 *sh.* 0 *d.* Likewise find the interest of 5 *l.* for three months, which is 0 *l.* 1 *sh.* 6 *d.* this being added to the former, *viz.* to 1 *l.* 1 *sh.* 6 *d.* maketh 1 *l.* 2 *sh.* 6 *d.* which is the interest of 75 *l.* for three months.

Here

Here followeth four plain and necessary Tables, shewing the true value of the purchase of any House or Land by lease, or otherwise: calculated according to the rates of 5 *l.* 6 *l.* 8 *l.* 10 *l.* in the hundred.

This Table is to be used in the purchase of Land.

5 *per cent.* Time of the Purch.	Years.	Mon.
1	0	11
2	1	10
3	2	9
4	3	7
5	4	4
6	5	1
7	5	9
8	6	6
9	7	1
10	7	9
11	8	4
13	9	5
15	10	5
17	11	3
19	12	1
21	12	10
23	13	6
25	14	1
27	14	8
29	15	2
31	15	7
41	17	1
51	18	3
61	18	11
71	19	4
81	19	7
91	19	9

Value of the Purchase.

This Table sheweth the purchase of Leases of Land.

6 *per cent.* Time of the Purch.	Years.	Mon.
1	0	11
2	1	10
3	2	8
4	3	6
5	4	3
6	4	11
7	5	7
8	6	2
9	6	10
10	7	4
11	7	11
13	8	10
15	9	9
17	10	6
19	11	2
21	11	9
23	12	4
25	12	9
27	13	3
29	13	7
31	13	11
41	15	1
51	15	9
61	16	2
71	16	5
81	16	6
91	16	7

Value of the Purchase.

p. 114-[115]

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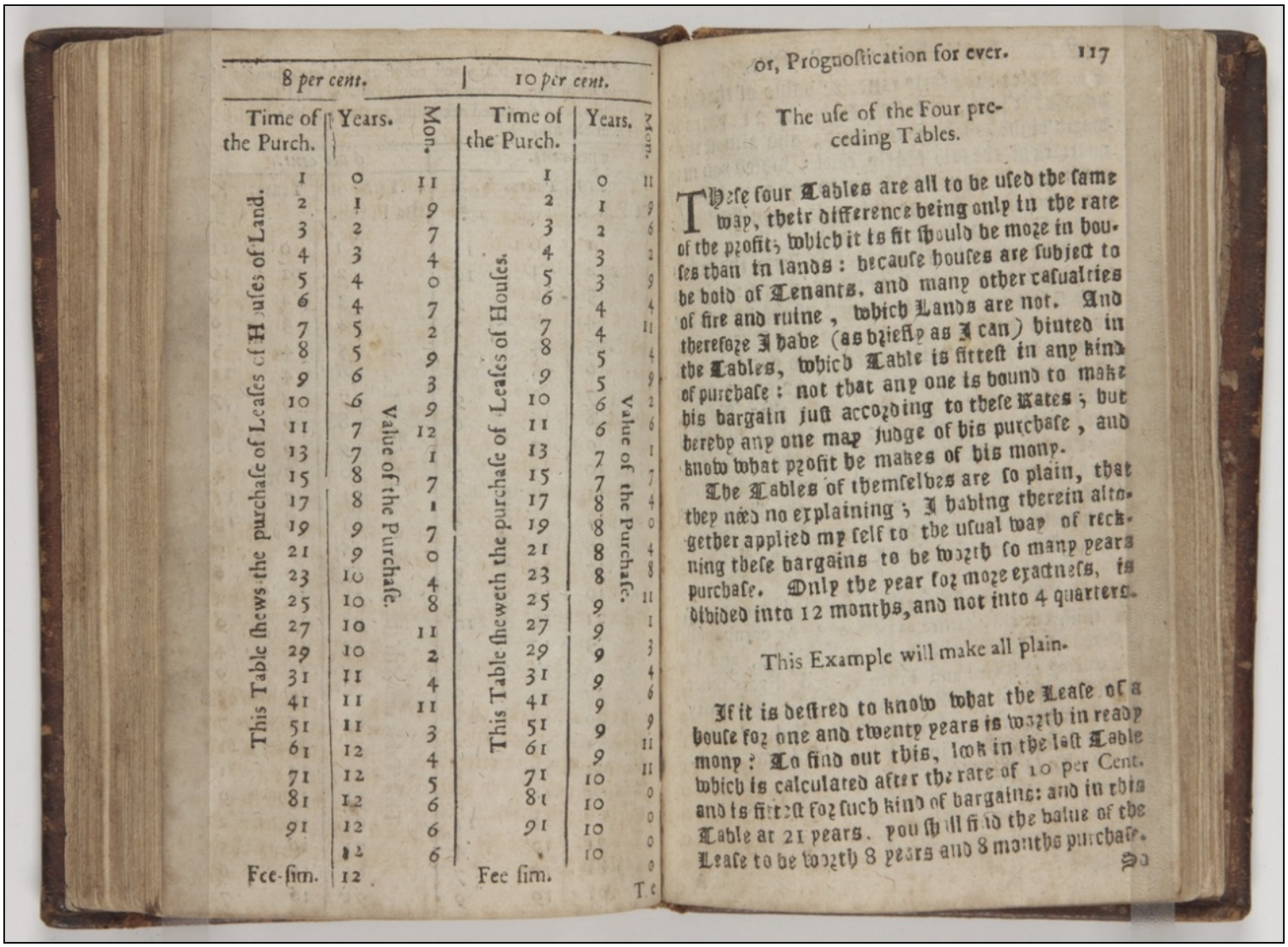

8 per cent.

This Table shews the purchase of Leases of Houses of Land.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	0
6	4	7
7	5	2
8	5	9
9	6	3
10	6	9
11	7	12
13	7	1
15	8	7
17	8	1
19	9	7
21	9	0
23	10	4
25	10	8
27	10	11
29	10	2
31	11	4
41	11	11
51	11	3
61	12	4
71	12	5
81	12	6
91	12	6
	12	6
Fee-sim.	12	

Value of the Purchase.

10 per cent.

This Table sheweth the purchase of Leases of Houses.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	9
3	2	6
4	3	2
5	3	9
6	4	4
7	4	11
8	5	4
9	5	9
10	6	2
11	6	6
13	7	1
15	7	7
17	8	4
19	8	0
21	8	8
23	8	8
25	9	11
27	9	1
29	9	3
31	9	4
41	9	6
51	9	9
61	9	11
71	10	11
81	10	0
91	10	0
	10	0
Fee sim.		

Value of the Purchase.

The use of the Four preceding Tables.

These four Tables are all to be used the same way, their difference being only in the rate of the profit; which it is fit should be more in houses than in lands: because houses are subject to be bold of Tenants, and many other casualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest in any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applied my self to the usual way of reckning these bargains to be worth so many years purchase. Only the year for more exactness, is divided into 12 months, and not into 4 quarters.

This Example will make all plain.

If it is desired to know what the Lease of a house for one and twenty years is worth in ready money? To find out this, look in the last Table which is calculated after the rate of 10 per Cent. and is fittest for such kind of bargains: and in this Table at 21 years, you shall find the value of the Lease to be worth 8 years and 8 months purchase.

So

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So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent; which you may easily reckon up; and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your mony.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years, to be worth 12 or 13 years purchase; whereas you may see by this Table, that though the Lease of 21 years be worth 8 years and 8 months purchase; yet the lease of 60 years is not worth full ten years purchase; may the Lease of an hundred years, or the Fee-simple be worth above 10 years purchase, allowing the said rate of 10 per Cent. for the mony.

IF you desire to be further satisfied concerning things of this nature, as of Simple or compound Interest, in Tables of buying and selling, and of measuring of Board and Timber, and divers other useful and profitable Rules and Tables, you may be plentifully satisfied in a Book called, *A Companion for every man*, in a Pocket Volumn, to be sold on *Ludd-gate-hill*.

A brief Discourse of the Cœlestial part of the world, of the Distances, Magnitudes, Motions, and Scituations of the Planets and fixed Stars.

Of the Heaven of the fixed Stars.

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orb, and the other motion is called violent, because it forceth a motion contrary to what the thing it self in nature would performe.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 years, and so is 35412 years moving through the whole Zodiack: it is adorned and beautified with divers glorious bodies of several magnitudes, of which the antients have 6 in number: and that the multiplicity of these glorious bodies might not confound the beholders by their irregular scituation; the Antients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSS, &c. and these are called Constellations, of these Constellations

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ons, the Antients observe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose Magnitudes are very bast, in respect of this little ball whereon we live: For, a Star of the first Magnitude is greater than the Globe of the whole earth 68 times, of which magnitude there are 15 Stars. A Star of the second Magnitude, is greater than the Globe of the whole earth 28 times, of which Magnitude there are 45 Stars. A Star of the third Magnitude is greater than the Globe of the whole earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole earth 11 times, of which magnitude there are 244 Stars. A Star of the fifth Magnitude is greater than the Globe of the whole earth 3 times, of which Magnitude there are 217 Stars. But a Star of the fifth magnitude is less than the earth, and of this magnitude are 49 Stars.

2. Of the Heaven of Saturn.

This Heaven is scituated within the Concavity of the Heaven of the fixed Stars, and containeth only the body of his own Planet, which appeareth as a Star of the second Magnitude; he is of a swarthy and obscure colour like unto Lead; his distance from the earth in his mean distance is 9091960 miles, and the Cir-

Circumference of his Sphear is 57030266 miles, according to which, by the violent motion of the primum mobile, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other planets, yet much swifter than that of the fixed Stars, for he endeth his course in thirty years.

3. Of the Heaven of Jupiter.

Within the concavity of the Sphear of Saturn, is scituated the Heaven of Jupiter, in which moveth the body of Jupiter, which appeareth like a Star of the first magnitude, very bright; and of nature warm. In his mean distance he is distant from the Earth 3431400 miles, his body exceeding the earth in Magnitude 14 times, the perimeter of his Sphear being 21568800 miles, he finisheth his Zodiacal period in 11 years and 316 daies.

4. Of the Heaven of Mars.

Under the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being distant from the earth in his mean dist. 150070 miles, the circumference of his Sphear being 9432971 miles, so that by the violent motion of the primum mobile, he is moved 393040 miles in the space of an hour, he compleateth his revolution in 1 year and 322 daies.

5. Of the Heaven of the Sun.

The Sun is seated in the midst of the Planetary Orb, by which he enlightens the superi-

our

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our as well as the inferiour. In his mean distance he is distant from the earth 989000 miles, the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compass of his Orb being 6216571 miles and he moveth in an hour 259023 miles, he maketh his Zodiacal revolutions in 365 daies, 5 hours, 49 minutes, 16 seconds.

6. Of the Heaven of Venus.

VEnus the most bright and splendant star in all the Firmament, is moved about the Sun as about a Center, her distance from the earth being 989000 miles, she moveth equally about the Sun, though her motions seem to be very irregular, she is sometimes higher and sometimes lower than the Sun, she is 6 times less than the earth, and is distant from the Sun 735300 miles.

7. Of the Heaven of Mercury.

WIthin the concavity of the Sphear of Venus is placed Mercury, he is scituate very near the Sun, and is never above 29 degrees distant from the Sun; so that he is rarely seen he moveth about the Sun as Venus doth, and is distant from the earth 989000 miles, he is less than the earth 19 times.

8. Of the Heaven of the Moon.

The Moon is the lowest of all the Planets, being distant from the earth in her mean distance 48760 miles, the Circumference of her Sphear being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the

the earth 39 times; but according to Copernicus 43 times, and finisheth his course in 27 days, 7 hours, 43 minutes, and 6 seconds.

A most plain and easie Table, shewing the true time of the beginning, and continuance of the Reign of each King and Queen in *England*, from the Conquest until this year, 1671.

WIlliam the Conqueror began his Reign 1066, October 15. and Reigned 20 years, 11 months, and 22 days.

William Rufus began his Reign 1087, September 9, and Reigned 12 years, 11 months, and 19 days.

Henry the first began his Reign 1100, August the first, and Reigned 35 years, 4 months, and 11 days.

Stephen began his reign 1135, December the 2 and reigned 18 years, 11 months, and 18 days.

Henry the second began his Reign 1154, October 23. and Reigned 34 years, 3 months, and one day.

Richard the first began his Reign 1189, July 6, and Reigned 9 years, and 9 months.

King John began his Reign 1199, April 6, and Reigned 17 years and 7 months.

Henry the third began his Reign 1216, October 19, and Reigned 16 years, and 1 month.

Edward the first began his Reign 1272, November

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vember 16, and Reigned 34 years, 8 months, and 6 daps.

Edward the second began his Reign 1307, July 7, and Reigned 19 years, 7 months, & 5 daps.

Edward the third began his Reign 1316, January 25, and Reigned 50 years, 5 months, and 7 daps.

Richard the second began his Reign 1377, June 21, and Reigned 22 years, 3 months, and 14 daps.

Henry the fourth began his Reign 1399, September 29 and Reigned 13 years, 6 months, and 3 daps.

Henry the fifth began his Reign 1412, March 20, and Reigned 9 years, 5 months, and 14 daps.

Henry the fifth began his Reign 1422, August 31, and Reigned 38 years, 6 months, and 8 daps.

Edward the fourth begain his Reign 1416, March 4, and Reigned 22 years, one month, and 8 daps.

Edward the fifth began his Reign 1483, April 9, and Reigned 2 months, and 18 daps.

Richard the third began his Reign 1483, June 22, and Reigned 2 years, 2 months, and 5 daps.

Henry the seventh began his Reign 1485, August 22, and Reigned 23 years, 10 months, and 2 daps.

Henry the eighth began his Reign 1509, April 22, and Reigned 37 years, 10 months, and 2 daps.

Edward

Edward the Sixth began his Reign 1547, January the 28, and Reigned 6 years, 5 months, and 19 daies.

Queen Mary began her Reign 1553 July 26, and Reigned 5 years, 3 months, and 22 daies.

Queen Elizabeth began her Reign 1558, November 17, and Reigned 44 years, 4 months, 16 daies.

King James began his Reign 1602, March 24, and Reigned 22 years, and 3 daies.

King Charles the First began his Reign 1625, March 27, and Reigned 24 years, 10 months, and 3 daies.

King Charles the Second began his Reign the 30 of January, 1648. Whom God grant long to Reign over us.

Here now followeth the manner of making all manner of Bonds, Bills, Leases, Indentures Wills, &c. Very necessary for those who live in the Country, where a Clark or Scrivener is not near at all times to be had.

A Bill of Obligation from one man to another.

KNow all men by these presents, that I *T. R.* of *G.* in the County of *S.* Yeoman, do owe and am indebted unto *J. A.* of *G.* in the County aboveſaid, Gentleman, the ſum of one and twenty pounds of good and lawful money of *England*, to be paid to the aboveſaid *J. A.* his Heirs, Executors, Adminiſtrators or Aſſigns: in and upon the firſt day of *May* next enſuing the date hereof, at or

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or in the now dwelling house of the aboveſaid *I. A.* for the which payment well and truly to be made, I bind my Heirs, Executors, and Adminiſtrators, in the ſum of forty two pounds of like moneys of *England*, firmly by theſe preſents, in witneſs whereof, I have hereunto ſet my Hand and Seal, the firſt day of *June*, one thouſand ſix hundred and ſixty.

Sealed and delivered
in the preſence of

An Obligation with a Condition, Two bound to One.

KNow all men by theſe preſents, that we W. S. of K. in the County of N. Joyner; and H. M. of F. in the Iſle, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the ſum of two hundred pounds, of good and lawful money of England, to be paid to the aboveſaid V. G. his Heirs, Executors, Adminiſtrators, or Aſſignes; for the which payments, well and truly to be made, we bind us, and either of us, our Heirs, Executors, Adminiſtrators of us, and either of us in the whole, and for the whole firmly by theſe preſents; ſealed with our ſeals, Dated the fifth day of M. 1660.

The condition of this Obligation is ſuch, that if the above bound *W. S.* and *H. M.* they or either of their Heirs, Executors, Adminiſtrators, or Aſſigns, ſhall pay, or cauſe to be well and truly paid the full and entire ſum of one hundred pounds of good and lawful money of *England*, at one entire payment,

payment, in and upon the firſt day of *November*, next enſuing the date hereof; at or in the now dwelling houſe of the ſaid *W. G.* of *B.* that then this preſent Obligation ſhall be void and of none effect; or elſe ſhall remain in full power, force and vertue.

Sealed and delivered
in the preſence of

A ſhort Bill.

THis Bill witneſſeth, that *I. G.* of *R.* in the County of *S.* Taylor, do owe unto *I L.* of *R.* in the ſame County, Yeoman, the ſum of thirty pound of lawful Engliſh Money; for the payment whereof, I bind me and my Heirs. In witneſs whereof I have hereunto put my Hand and Seal, the firſt day of *May*, in the year, 1660.

Sealed and delivered
in the preſence of

A Bill without a Penalty.

BE it known unto all men by theſe preſents, that R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the ſame County, Yeoman, the ſum of one hundred pounds of lawful money of England, to be paid to the ſaid R. B. his Heirs, Executors, Adminiſtrators, or Aſſigns, upon the firſt day of May next enſuing the date hereof, at or in the now dwelling Houſe of the aforeſaid R. B. in Roſin, for the which payment, well and truly to be made, I bind me, my Heirs, Executors, and Adminiſtrators, firmly by theſe preſents.

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In witneſs whereof, I have hereunto put my Hand and Seal the firſt day of Auguſt, 1668.

Sealed and delivered
in the preſence of

An Acquittance.

BE it known unto all men by theſe preſents, that I *R. B.* have received of *W. B.* the ſum of one hundred pounds of lawful money of *England*, in full diſcharge of all Debts, Reckonings, Accompts, and Demands whatſoever, from the beginning of the world to this day, being *July* the firſt, 1668. In witneſs whereof, I have hereunto put my Hand and Seal, the day and year above written.

Sealed and delivered
in the preſence of

A General releaſe.

BE it known unto all men by theſe preſents, that I M.K. of H. in the County of N. Gentleman, have remiſed, releaſed, and quite claimed, and by theſe preſents do, for me, my Heirs, Executors, Adminiſtrators, or Aſſigns, remiſe, releaſe and for ever quite claim, unto T. B. his Heirs, Executors, Adminiſtrators, or Aſſigns, all and all manner of Actions, Suits, Cauſe, and Cauſes of Actions and Suits, Bills, Bonds, Writtings and Accounts, Debts, Duties, Reckonings, Sum and Sums of Money, Controverſies, Judgements, Executions, and Demands whatſoever, which I the ſaid M. K. ever had, or which my Heirs, Executors, Adminiſtrators, or Aſſigns

or any of us in time to come, can or may have, to, for, or againſt the ſaid T. B. his Executors, Adminiſtrators, or Aſſigns, for, or by reaſon of any matter cauſe, or thing whatſoever, from the beginning of the World to the day of the date hereof. In witneſs whereof I have hereunto put my Hand and Seal, the 2 day of May, 1668.

Sealed and delivered
in the preſence of

A Letter of Attorney General, to receive Debts, and Rents.

KNow all men by theſe preſents, that I *I. R.* of *W.* in the County of *R.* Yeoman, have Aſſigned, Ordained, and made, and in my ſtead and place, put and conſtituted my truly and well beloved friend *F. R.* of *S. L.* in *York*, Yeoman, to be my true and lawful Atturney for me, and in my name, and to my uſe to ask, ſue for, levy, require, recover; and receive of all and every perſon whatſoever, all and every ſuch debts, rents, and ſums of money, as are now due unto me, or which at any day or daies time or times hereafter ſhall be due, owing, belonging, appertaining unto me by any manner of waies whatſoever: Giving and granting unto my ſaid Attorney by the Tenour of theſe preſents, my full and whole power, ſtrength and authority, in and about the premiſes, and upon the receipt of any ſuch debts, rents, and ſums of Money aforeſaid, to give Acquittances, or other diſcharge for me, and in my name to make, ſeal, and deliver; and all and every other Act and Acts, thing or things, device and devices in Law whatſoever,

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ſoever, needful and neceſſary to be done in, or about the premiſes, for the recovery of all, or any ſuch debts, rents or ſums of money as aforeſaid, for me, and in my name, to do, execute and perform, as fully, largely, amply in every reſpect, to all intents, conſtructions and purpoſes, as I my ſelf might, or could do, if I were perſonally preſent; ratifying, allowing, and holding firm and ſtable, whatſoever my ſaid Attorney ſhall lawfully do, or cauſe to be done in or about the execution of the ſame, by vertue of theſe preſents.

In witneſs whereof, I have hereunto put my Hand and Seal, *July* 20. 1660.

An Indenture for an Apprentice bound out by a Pariſh.

THis Indenture made the ſecond day of June, one thouſand ſix hundred and ſixty, according to the Computation of the Church of England, &c. Witneſſeth, That the Church-wardens and Overſeers of the Poor of the Pariſh of St. M. in K. L. in the County of Nort. with the conſent of I. P. Major, and F. P. Recorder, Eſq. two Juſtices of the Peace for the Pariſh, according to the Statute in that caſe made and provided: Have placed and put forth J. R. an Apprentice with J. R. of K. L. aforeſaid, Waterman, for and until ſhe be of the full age of one and twenty years, from the day of the date hereof; during all which term, the ſaid J. R. doth Covenant to find unto the abovеſaid J. R. his Apprentice, ſufficient Meat, Drink, Apparel, Waſhing and Lodging, ſufficient for ſuch Apprentice: and at the end of the

ſaid term, to give her two ſuits of Apparel, the one for Holy dates, and the other for Working-dates: In witneſs whereof, they have interchangeably ſet to their Hands and Seals, the day and year above written.

Sealed and delivered in the preſence of

A Letter of Attorney to receive a Debt.

KNow all men by theſe preſents, that I *I. R.* of *H.* in the County of *Nor.* Gent. have aſſigned, ordained, and made, and in my ſtead and place, by theſe preſents, put and Conſtitute my truſty and well beloved friend *S. R.* of *H.* in the County of *S.* Gent. to be my true and lawful Attorney, for me and in my name, and to my uſe, to take, ask, ſue for, levy, require, recover, and receive of *G. B.* of *H.* in the County of *S.* Gent. all and every ſuch Debts and ſums of Money, which are now due unto me by any manner of waies or means whatſoever. Giving and granting unto my ſaid Attorney my whole power and ſtrength, and authority in and about the Premiſes, and upon the receipt of any ſuch debts or ſums of money aforeſaid, Acquittances or other diſcharge for me, and in my name to make, ſeal, and deliver, and all and every ſuch act and acts, thing or things, device and devices whatſoever in law, for the recovery of all, or any ſuch debts or ſums of money as aforeſaid, for and in my name, to do, execute, and perform as fully, and largely, in reſpect to all intents, conſtructions, and purpoſes; as I my ſelf might or could do if I were there in my own perſon; ratifying, allowing and holding

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holding firm, and ſtable, all, and whatſoever my ſaid Attorney ſhall lawfully do, or cauſe to be done, in, or about the Execution of the premiſes, by vertue of theſe preſents. In witneſs, &c.

A Copy of a Will.

IN the Name of God, Amen, the firſt day of July 1668. according to the Computation of the Church of England, I E. N. of K. L. in the County of N Gent. being of perfect memory and remembrance, praiſed be God, do make and ordain this my laſt Will and Teſtament in manner and form following, viz.

FIrſt I bequeath my ſoul into the hands of Almighty God my Maker, hoping that through the Meritorious death & paſſion of Jeſus Chriſt, my only Saviour and Redeemer, to receive free pardon and forgiveneſs of all my ſins: and as for my body to be buried in Chriſtian burial, at the diſcretion of my executrix, hereafter nominated. Item, I give unto my Son P. T. the ſum of five hundred pounds. Item, I give unto my Daughter F----- the ſum of five hundred pounds. Item, all the reſt of my Houſes, Leaſes, Lands, Tenements, and Goods whatſoever; I give unto S. my wife for term of her life, and then to my Son P. and his heirs for ever, upon condition that ſhe ſhall pay all my Debts and Legacies, and make her ſole Executrix of this my laſt Will and Teſtament, revoking all other Wills and Teſtaments.

In Witneſs whereof, I have hereunto ſet my Hand and Seal, the day of the Year firſt above written.

Pleaſant

Pleaſant Queſtions in Arithmetick.

Queſt. 1. To tell the number that another man ſhall think, be it never ſo great.

LEt the Party that thinketh double the number which he thought, which done, bid him multiply the ſum of them both by 5, and give you the product (which they will never refuſe to do, it being ſo far above the number thought) from the which if you abate the laſt figure of the product (which will alwaies be a Cypher or 5) the number throughout will remain.

Example.

Let the number thought be 53 which doubled make 136, and multiplied by 5, make 530, then if you take away the Cypher which is in the laſt place, and there will remain 53, the number thought.

Queſt. 2. A pretty Queſtion.

A Thief breaking into an Orchard, ſtole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuſe him of theft, and for to appeaſe them, he gave unto the firſt man half the Pears that he ſtole, who returned him back 12 of them. Then he gave unto the ſecond half of them he had remaining, who returned him back 7 of them. And unto the third he gave half the reſidue, who returned him back 4, and in the end he had ſtill remaining 20 Pears, now do I demand how many Pears

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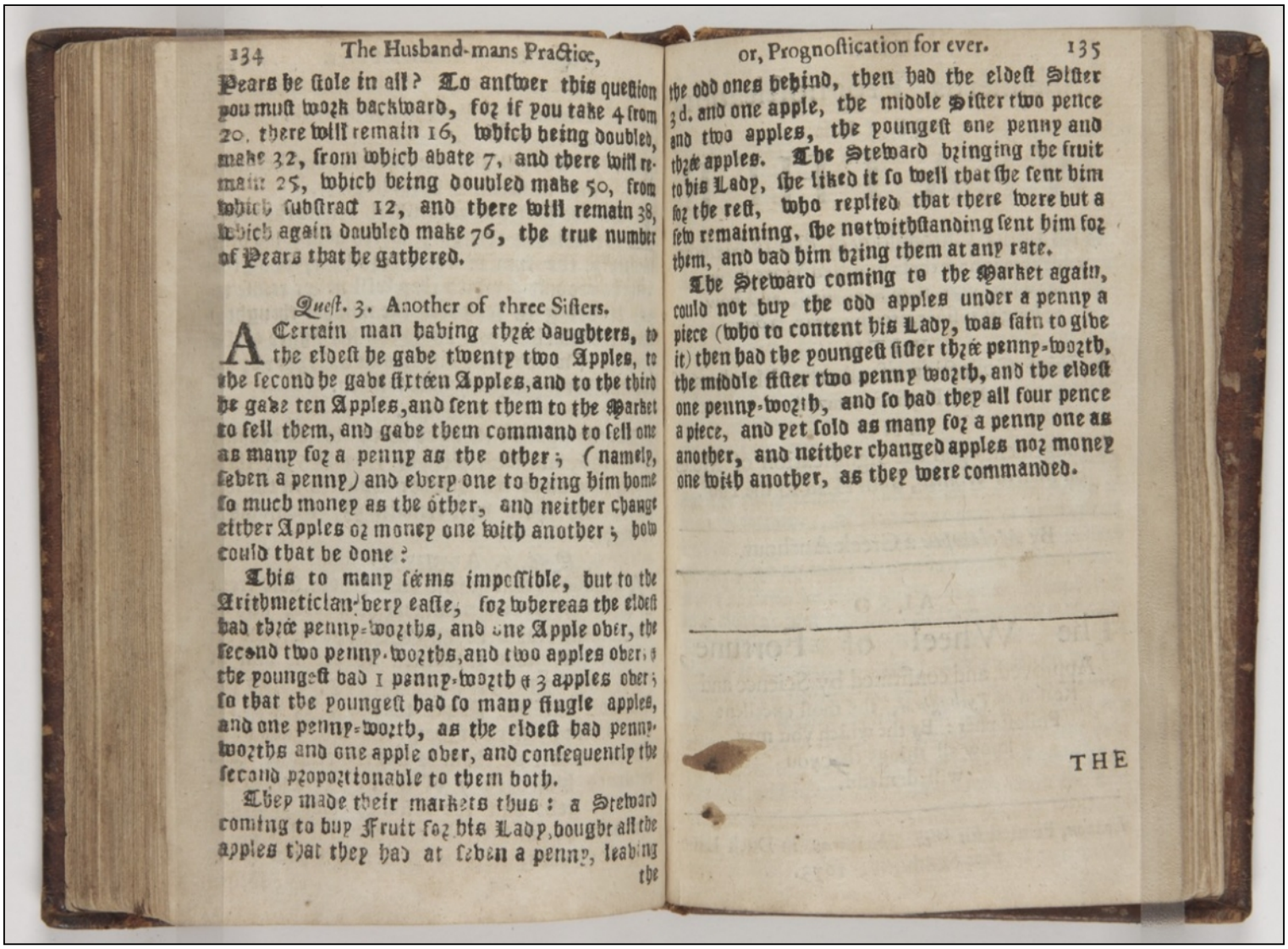

Pears be stole in all? To answer this question you must work backward, for if you take 4 from 20. there will remain 16, which being doubled, make 32, from which abate 7, and there will remain 25, which being doubled make 50, from which substract 12, and there will remain 38, which again doubled make 76, the true number of Pears that be gathered.

Quest. 3. Another of three Sisters.

A Certain man having three daughters, to the eldest he gave twenty two Apples, to the second he gave sixteen Apples, and to the third he gave ten Apples, and sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other; (namely, seven a penny) and every one to bring him home so much money as the other, and neither change either Apples or money one with another; how could that be done?

This to many seems impossible, but to the Arithmetician very easie, for whereas the eldest had three penny-worths, and one Apple over, the second two penny-worths, and two apples over, & the youngest had 1 penny-worth & 3 apples over; so that the youngest had so many single apples, and one penny-worth, as the eldest had penny-worths and one apple over, and consequently the second proportionable to them both.

They made their markets thus: a Steward coming to buy Fruit for his Lady, bought all the apples that they had at seven a penny, leaving the

the odd ones behind, then had the eldest Sister 3 d. and one apple, the middle Sister two pence and two apples, the youngest one penny and three apples. The Steward bringing the fruit to his Lady, she liked it so well that she sent him for the rest, who replied that there were but a few remaining, she notwithstanding sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd apples under a penny a piece (who to content his Lady, was fain to give it) then had the youngest Sister three penny-worth, the middle Sister two penny worth, and the eldest one penny-worth, and so had they all four pence a piece, and yet sold as many for a penny one as another, and neither changed apples nor money one with another, as they were commanded.

THE

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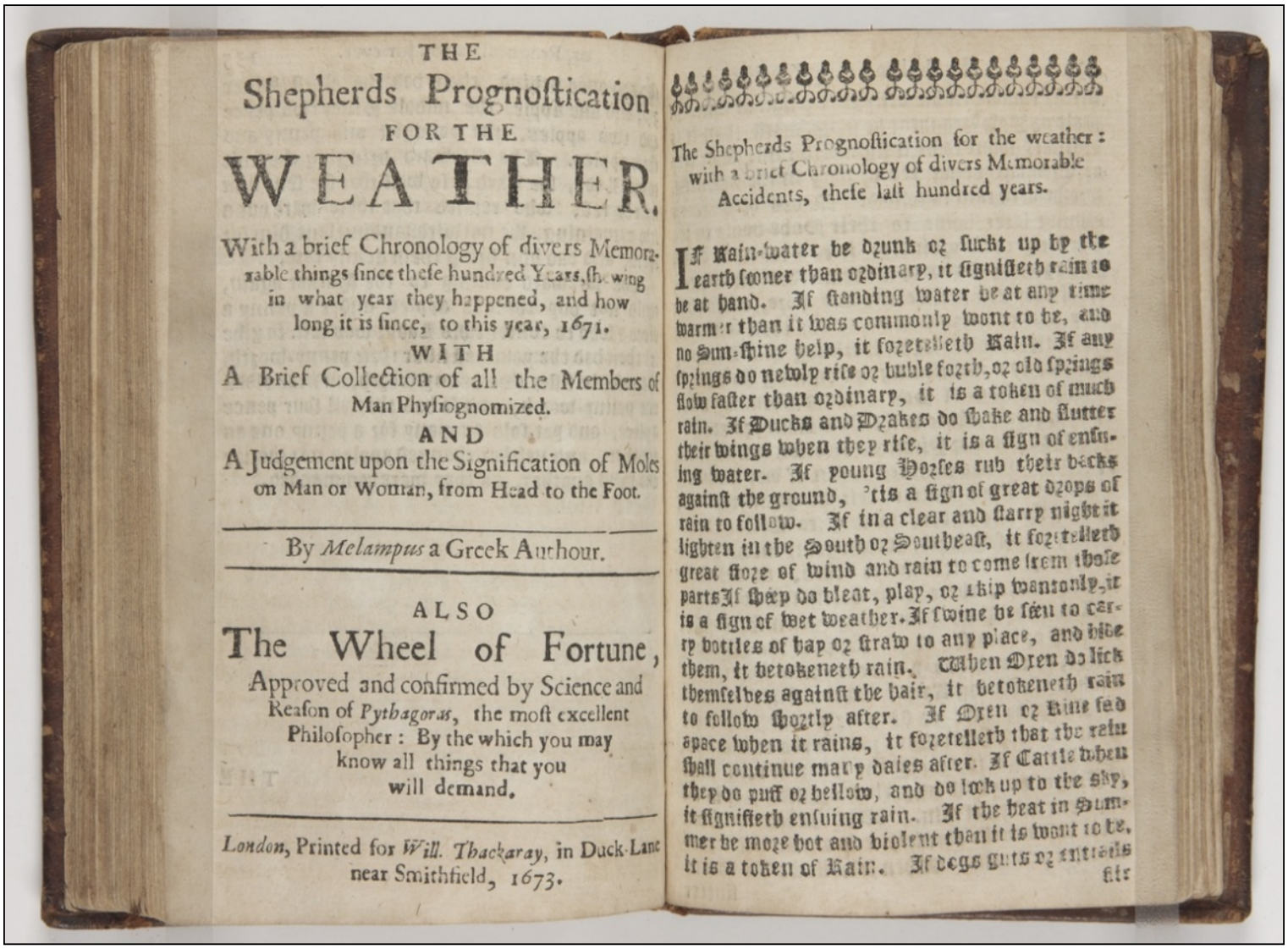

THE
Shepherds Prognostication
FOR THE
WEATHER,
With a brief Chronology of divers Memorable things since these hundred Years, shewing in what year they happened, and how long it is since, to this year, 1671.
WITH
A Brief Collection of all the Members of Man Physiognomized.
AND
A Judgement upon the Signification of Moles on Man or Woman, from Head to the Foot.

By *Melampus* a Greek Authour.

ALSO
The Wheel of Fortune,
Approved and confirmed by Science and Reason of *Pythagoras*, the most excellent Philosopher: By the which you may know all things that you will demand.

London, Printed for *Will. Thackaray*, in Duck-Lane near Smithfield, 1673.

The Shepherds Prognostication for the weather: with a brief Chronology of divers Memorable Accidents, these last hundred years.

If Rain-water be drunk or sucht up by the earth sooner than ordinary, it signifieth rain to be at hand. If standing water be at any time warmer than it was commonly wont to be, and no Sun-shine help, it foretelleth Rain. If any springs do newly rise or bubble forth, or old springs flow faster than ordinary, it is a token of much rain. If Ducks and Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, 'tis a sign of great drops of rain to follow. If in a clear and starry night it lighten in the South or Southeast, it foretelleth great store of wind and rain to come from those parts If Sheep do bleat, play, or skip wantonly, it is a sign of wet weather. If Swine be seen to carry bottles of hay or straw to any place, and bite them, it betokeneth rain. When Oxen do lick themselves against the hair, it betokeneth rain to follow shortly after. If Oxen or Kine feed space when it rains, it foretelleth that the rain shall continue many daies after. If Cattle when they do puff or bellow, and do look up to the sky, it signifieth ensuing rain. If the heat in Summer be more hot and violent than it is wont to be, it is a token of Rain. If dogs guts or entrails

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[Title page-p. 137]

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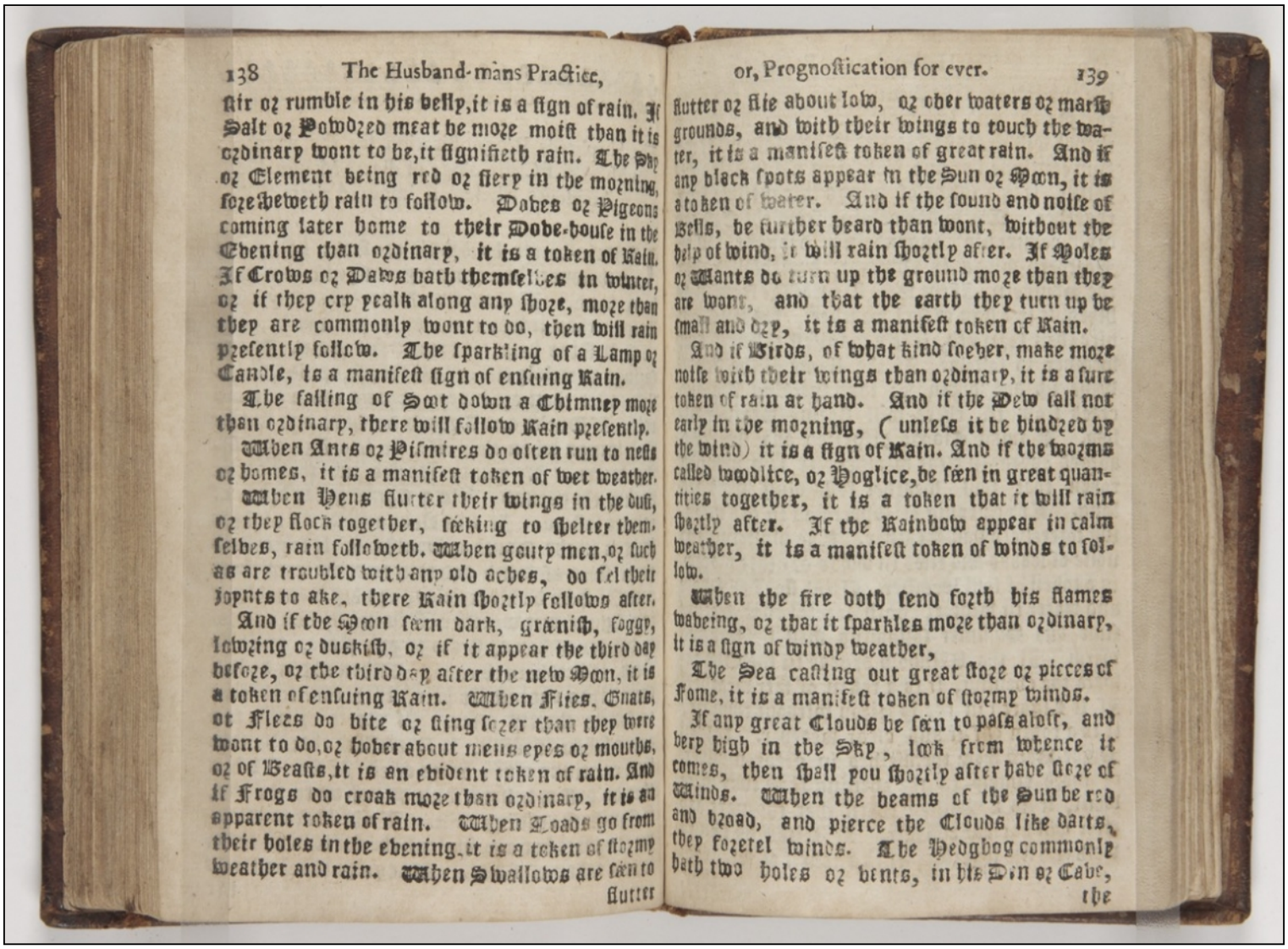

ſtir or rumble in his belly, it is a ſign of rain. If Salt or Powdred meat be more moiſt than it is ordinary wont to be, it ſignifieth rain. The Sky or Element being red or fiery in the morning, foreſheweth rain to follow. Doves or Pigeons coming later home to their Dove-houſe in the Evening than ordinary, it is a token of Rain. If Crows or Daws bath themſelves in winter, or if they cry pcalk along any ſhore, more than they are commonly wont to do, then will rain preſently follow. The ſparkling of a Lamp or Candle, is a manifeſt ſign of enſuing Rain.

The falling of Soot down a Chimney more than ordinary, there will follow Rain preſently.

When Ants or Piſmires do often run to neſts or homes, it is a manifeſt token of wet weather.

When Hens flutter their wings in the duſt, or they flock together, ſeeking to ſhelter themſelves, rain followeth. When gouty men, or ſuch as are troubled with any old aches, do feel their joynts to ake, there Rain ſhortly follows after.

And if the Moon ſeem dark, grænish, foggy, lowring or duskiſh, or if it appear the third day before, or the third day after the new Moon, it is a token of enſuing Rain. When Flies, Gnats, or Fleas do bite or ſting ſorer than they were wont to do, or hover about mens eyes or mouths, or of Beaſts, it is an evident token of rain. And if Frogs do croak more than ordinary, it is an apparent token of rain. When Toads go from their holes in the evening, it is a token of ſtormy weather and rain. When Swallows are ſeen to flutter

flutter or flie about low, or other waters or marſh grounds, and with their wings to touch the water, it is a manifeſt token of great rain. And if any black ſpots appear in the Sun or Moon, it is a token of water. And if the ſound and noiſe of Bells, be further heard than wont, without the help of wind, it will rain ſhortly after. If Moles or Mants do turn up the ground more than they are wont, and that the earth they turn up be ſmall and dry, it is a manifeſt token of Rain.

And if Birds, of what kind ſoever, make more noiſe with their wings than ordinary, it is a ſure token of rain at hand. And if the Dew fall not early in the morning, (unleſs it be hindred by the wind) it is a ſign of Rain. And if the worms called woodlice, or Hoglice, be ſeen in great quantities together, it is a token that it will rain ſhortly after. If the Rainbow appear in calm weather, it is a manifeſt token of winds to follow.

When the fire doth ſend forth his flames wabeing, or that it ſparkles more than ordinary, it is a ſign of windy weather,

The Sea caſting out great ſtore or pieces of Fome, it is a manifeſt token of ſtormy winds.

If any great Clouds be ſeen to paſs aloft, and very high in the Sky, look from whence it comes, then ſhall you ſhortly after have ſtore of Winds. When the beams of the Sun be red and broad, and pierce the Clouds like darts, they foretel winds. The Hedghog commonly hath two holes or vents, in his Din or Cave,

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the one towards the South, the other towards the North, and look which of them be tops, thence will great storms and winds follow. If the Sun continue hot and scorching many dates together, it is a token of winds to continue long together. The winds coming from the East are dry, commonly ingendring drought The Northern winds is ebermore healthfuller than the Southern. If the Bees flie not far from their hives, it is a sign of foul weather. When Oxen bite their forefeet, it is a manifest token of foul weather to follow. If the flame of the fire do wave up and down, or that sparkles flie and crack from it, there will stormy weather follow. If small Clouds dispersed and scattered abroad appear in clear weather, it is a manifest token that foul weather following shall last long. The chirping of Sparrows in the morning foretelleth foul weather. The blustring and noise of leaves and trees in woods or other places, is a token of foul weather. Great store of Snow and water in winter, doth foretel that Spring time and Summer following shall be fair and warm. If the Rainbow appear in the East toward the ebening, it is a token of fair weather. If it Lighten in the Horizon without thunder, it is a token of fair and clear weather. When Night-Rats shew themselves in great number, or more timely in the ebening than they were wont, it is a manifest token that the next day after will be clear and fair. If Kites be seen to walk and flie together, it is a token of fair weather.

If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and fly together making as it were the form of a Pillar, it is a sure token of fair weather.

When the clouds in the ayr are seen to decline downwards, it then doth foretel fair weather.

When sheep and goats be seen to joyn or couple together late, or in the ebening, it prognosticateth fair weather.

If Oxen be seen to lie along upon the left side, it is a token of fair weather. If any Pit fall either in the Spring or Autumn, it foretells that day to be fair and clear. When the Owl shrieketh in foul weather, it is a token of fair weather at hands. If ant or pismires dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly forth-right, without turning aside or back, it is a manifest token of fair weather. The Moon appearing with a white circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten in the air, and weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the sun, it is a manifest sign of extream heat to follow.

When Kites are seen to play and flye leisurely in the air, it is a sign of heat. When the ayr is sultering and very hot, it is a sign of cold weather to ensue. It is sign of manifest cold weather if the Dew fall not in the morning, especially not being hindred by the wind.

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If in the winter the sun setteth more clear, red, and bright than it was wont, and that a Northern wind blow, it is a sign the night will be very cold. If that the Ayr in our Region be faint and warm, it is a token of snow to follow. The appearing of a Comet or blazing star, is a token of a dear year. When birds fly and flock together in companies, with crying and chirping forsake the Island, the Woods or fields, and withdraw themselves, near to Cities, Towns, and Houses, it foreshewth great barrenness, dearth, and want of Victuals to ensue.

Thus said my Author long ago,
Which now too true we find:
None knows his Friend now from his Foe,
Nor which way blows the Wind.

A brief Chronological Table.

Memorable Accidents.

	year of Christ.	years since.
A Great Earthquake and a Blazing star seen nightly in Octob. and November.	1580	0093
Another blazing star in May.	1582	0091
Fourteen Traytors executed.		
The Camp at Tilbury.	1586	0087
Portugal Voyage.	1588	0085
Will. Hacket executed in Cheap-side, for blasphemy and Treason, July 28.	1589	0084
Doctor Lopes executed the 7 of June.	1591	0082
Cadiz Voyage, and the Lady Elizabeth born.	1594	0079
The late King Charles was born the 19 of November.	1596	0077
A great Plague, where of dyed in one year in London and the Suburbs 30578, besides those of other diseases.	1603	0070
The Powder Treason discovered, November 5.	1605	0068
A great Frost from the 8 of Decemb. till the 2 of February.	1607	0066
Prince Henry died.	1611	0062
The new River brought from Amwel finished.	1613	0060
Queen Ann died.	1618	0055
The late King Charles being then in Spain, came home the 6 of Octob.	1623	0050
Prince Charles born, May 29.	1628	0045
The Lady Mary born, November 4		
And a lamentable fire on London-bridge the 11 of February.	1632	0041
The late King Charles his Progress into Scotland, and the Duke of York born, the 15 of October.	1632	0041
The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over the Ice, as on plain ground.	1634	0039
The Lady Ann born the 7 of March.	1636	0037
Prince Charles installed at Windsor. May 21.	1638	0035

p. 142-143

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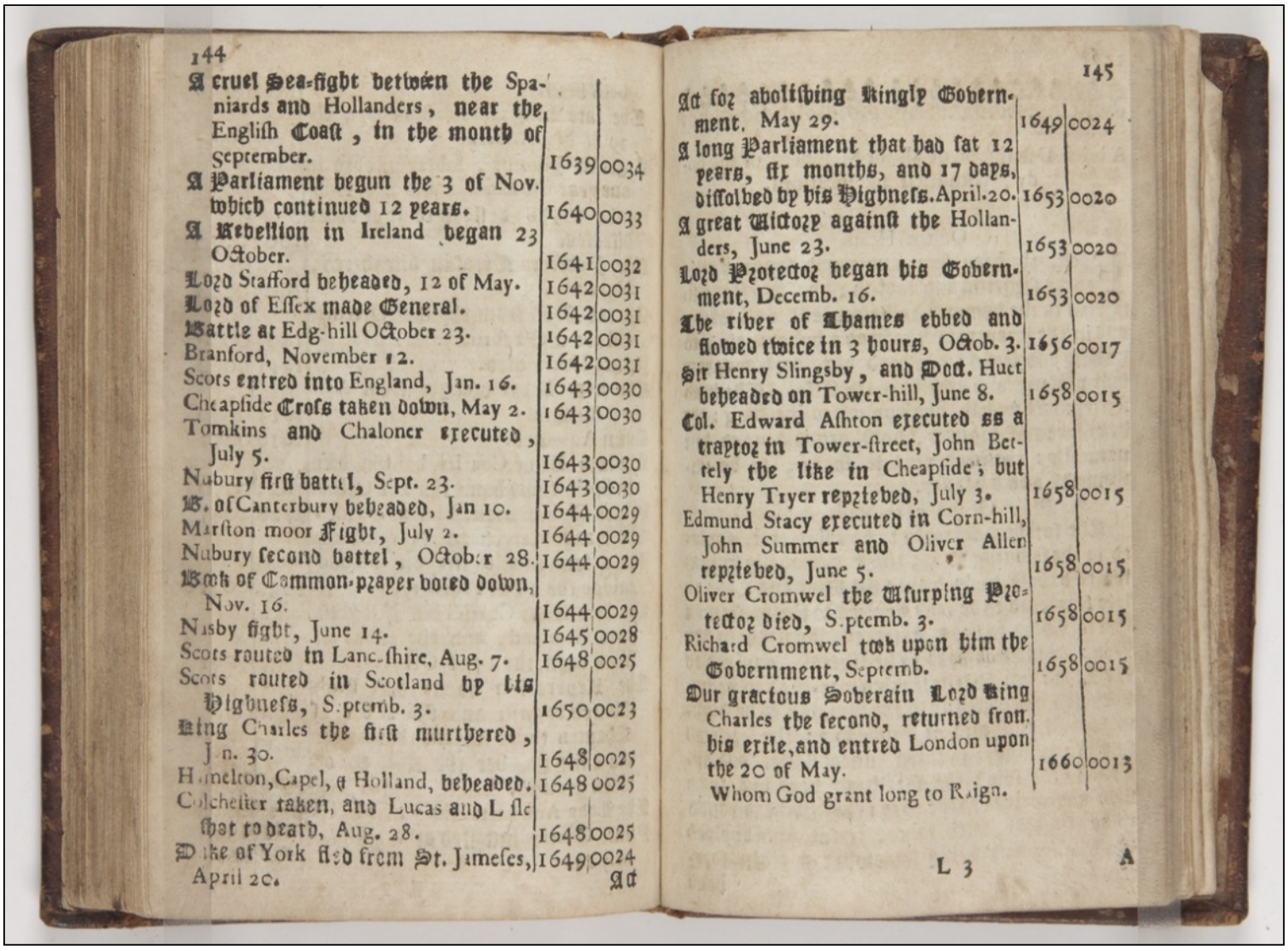

144

A cruel Sea-fight between the Spaniards and Hollanders, near the Englisth Coast, in the month of September.	1639	0034
A Parliament begun the 3 of Nov. which continued 12 years.	1640	0033
A Rebellion in Ireland began 23 October.	1641	0032
Lord Stafford beheaded, 12 of May.	1642	0031
Lord of Essex made General.	1642	0031
Battle at Edg-hill October 23.	1642	0031
Branford, November 12.	1642	0031
Scots entred into England, Jan. 16.	1643	0030
Cheapside Cross taken down, May 2.	1643	0030
Tomkins and Chaloner executed, July 5.	1643	0030
Nubury first battel, Sept. 23.	1643	0030
B. of Canterbury beheaded, Jan 10.	1644	0029
Marston moor Fight, July 2.	1644	0029
Nubury second battel, October 28.	1644	0029
Book of Common-prayer voted down, Nov. 16.	1644	0029
Nasby fight, June 14.	1645	0028
Scots routed in Lancashire, Aug. 7.	1648	0025
Scots routed in Scotland by his Highness, Septemb. 3.	1650	0023
King Charles the first murthered, Jan. 30.	1648	0025
Hamelton, Capel, & Holland, beheaded.	1648	0025
Colchester taken, and Lucas and Lisle shot to death, Aug. 28.	1648	0025
Duke of York fled from St. Jameses, April 20.	1649	0024

145

Act for abolishing Kingly Government. May 29.	1649	0024
A long Parliament that had sat 12 years, six months, and 17 days, dissolved by his Highness. April. 20.	1653	0020
A great Victory against the Hollanders, June 23.	1653	0020
Lord Protector began his Government, Decemb. 16.	1653	0020
The river of Thames ebbed and flowed twice in 3 hours, Octob. 3.	1656	0017
Sir Henry Slingsby, and Doct. Huet beheaded on Tower-hill, June 8.	1658	0015
Col. Edward Ashton executed as a traytor in Tower-street, John Betely the like in Cheapside; but Henry Tryer reprieved, July 3.	1658	0015
Edmund Stacy executed in Corn-hill, John Summer and Oliver Allen reprieved, June 5.	1658	0015
Oliver Cromwel the Usurping Protector died, Septemb. 3.	1658	0015
Richard Cromwel took upon him the Government, Septemb.	1658	0015
Our gracious Soberain Lord King Charles the second, returned from his exile, and entred London upon the 20 of May. Whom God grant long to Raign.	1660	0013

p. 144-145

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A brief Description of all the Members of the body, with their significations.

Of the Head.

First, the head short and round denotes only to be forgetful and foolish, the head long in fashion to the hammer, to be prudent and wary; and in the forepart of the head a hollowness, to be wily and fresul; the head big, doth denote a dull person, and applied to the Asse. The head little, to be foolish, and applied to the Dog: the head mean of bigness, doth argue a good wit naturally: the head pinable sharp, to be unshamefast and a boaster.

Of the Fore-head.

The forehead smooth, to be a flatterer, applyed to the fawning Dog; the fore-head big wrinkled, to be bold, applyed unto the Bull and Lion: a low fore-head to be sad, applied to the passion: a low fore-head to be a flatterer, applyed to the Dog: a high fore-head to be liberal, applyed to the Lion: an ober-wrinkled fore-head to be unshamefast, and puffed up in the temples, to be high-minded, fresul, and of a rude wit: the forehead small to be unapt to learn, unconstant, and applyed to the Fox: the fore-head very big to be slow, and applyed to the Ore: the fore-head round to be of a dull perseverance, fresul, and applyed to the Asse, and being somewhat a plain fore-

head, to be circumspect, and applyed to the Dog; a square formed forehead to be bold, applyed to the Lion.

Of the Eyes.

The eyes small and quibering to be shamefast, and yet a lover; how much the bigger eyes, so much the less malice, yet the more foolishness, the eyes thwart writhing to be deceitful, a nigard and fresul: the eyes big out, to be foolish, fearful, fainthearted, and unshamefast: the eyes disordered moving, as one while running, another while staying, to be rash, disquiet and troubled in mind, wicked, and a briber; the eye-lids quibering, to be fearful, applyed to the passion; the eye twist moving with a sharp look, to be fraudulent, unfaithful, and a thief: the eyes stedfastly looking, to be troubled in mind, and a deceiber: the eyes situated as into a length, to be a deceiber and enbious; little bags or bladders swelling out from the eyes, to be great wine-drinkers, applyed to the passion; little bladders swelling out before the eyes, to be great slæpers, and applyed to the passion; the eyes small to be faint-hearted, applyed to the Asse: the eyes big to be slow and tractable, applyed to the Ox: the eyes hollow standing to be enbious and wicked, applyed to the Ape; the eyes standing out to be foolish, applyed to the Ape, the eyes somewhat hollow to be stout of courage, applyed to the Lion: the Eyes somewhat big, and a little eminent to be gentle, and applyed to the Ox, the Eyes very wide open to be impudent; the corner of

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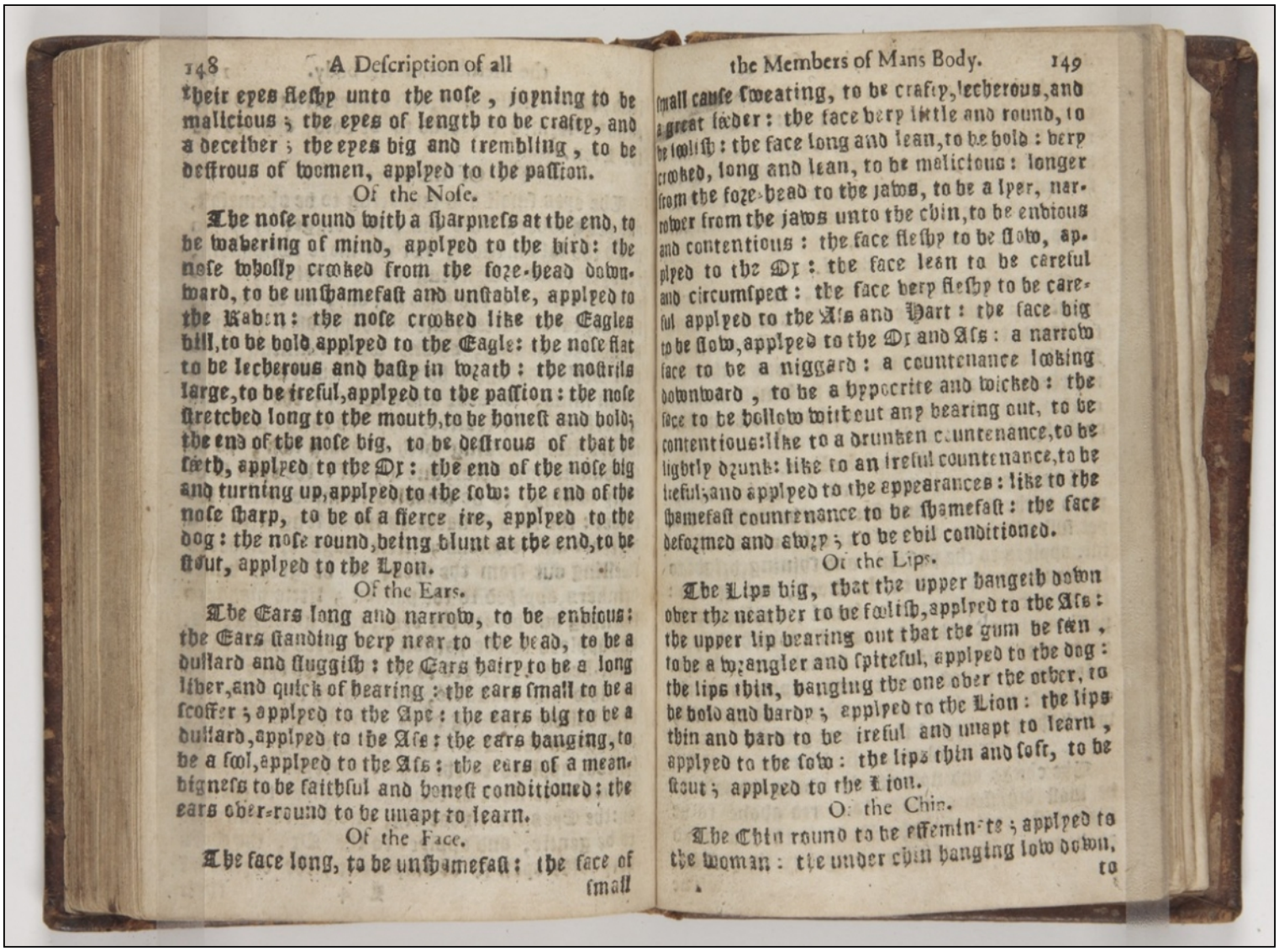

their eyes fleshy unto the nose, joyning to be malicious; the eyes of length to be crafty, and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The nose round with a sharpness at the end, to be wavering of mind, applyed to the bird: the nose wholly crooked from the fore-head downward, to be unshamefast and unstable, applyed to the Raven: the nose crooked like the Eagles bill, to be bold applyed to the Eagle: the nose flat to be lecherous and hasty in wrath: the nostrils large, to be fearful, applyed to the passion: the nose stretched long to the mouth, to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Ox: the end of the nose big and turning up, applyed to the sow: the end of the nose sharp, to be of a fierce ire, applyed to the dog: the nose round, being blunt at the end, to be stout, applyed to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near to the head, to be a dullard and sluggish: the Ears hairy to be a long liver, and quick of hearing: the ears small to be a scoffer; applyed to the Ape: the ears big to be a dullard, applyed to the Ass: the ears hanging, to be a fool, applyed to the Ass: the ears of a meanbigness to be faithful and honest conditioned: the ears over-round to be unapt to learn.

Of the Face.

The face long, to be unshamefast: the face of small

small cause sweating, to be crafty, lecherous, and a great feeder: the face very little and round, to be foolish: the face long and lean, to be bold: very crooked, long and lean, to be malicious: longer from the fore-head to the jaws, to be a liyer, narrower from the jaws unto the chin, to be envious and contentious: the face fleshy to be slow, applyed to the Ox: the face lean to be careful and circumspect: the face very fleshy to be careful applyed to the Ass and Hart: the face big to be slow, applyed to the Ox and Ass: a narrow face to be a niggard: a countenance looking downward, to be a hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunk: like to an ireful countenance, to be fearful; and applyed to the appearances: like to the shamefast countenance to be shamefast: the face deformed and awry; to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the nether to be foolish, applyed to the Ass: the upper lip bearing out that the gum be seen, to be a wrangler and spiteful, applyed to the dog: the lips thin, hanging the one over the other, to be bold and hardy; applyed to the Lion: the lips thin and hard to be ireful and unapt to learn, applyed to the sow: the lips thin and soft, to be stout; applyed to the Lion.

Of the Chin.

The Chin round to be effeminate; applyed to the woman: the under chin hanging low down, to

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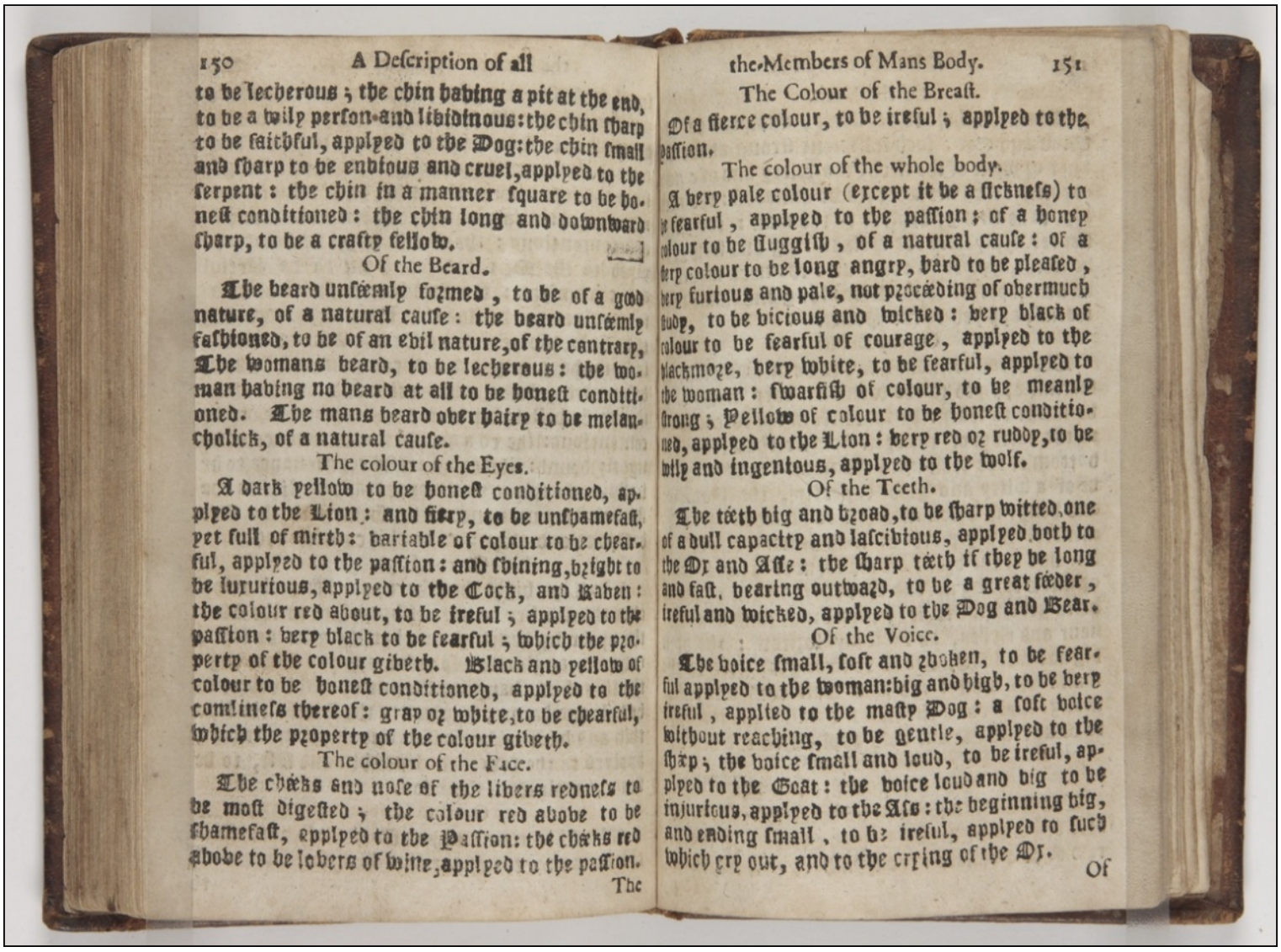

to be lecherous; the chin baving a pit at the end, to be a wily person and libidinous: the chin sharp to be faithful, applyed to the Dog: the chin small and sharp to be enbious and cruel, applyed to the serpent: the chin in a manner square to be honest conditioned: the chin long and downward sharp, to be a crafty fellow.

Of the Beard.

The beard unseemly formed, to be of a good nature, of a natural cause: the beard unseemly fashioned, to be of an evil nature, of the contrary. The womans beard, to be lecherous: the woman baving no beard at all to be honest conditioned. The mans beard ober hairy to be melancholick, of a natural cause.

The colour of the Eyes.

A dark yellow to be honest conditioned, applyed to the Lion: and fiery, to be unshamefast, yet full of mirth: variable of colour to be chearful, applyed to the passion: and shining, bright to be luxurious, applyed to the Cock, and Raben: the colour red about, to be ireful; applyed to the passion: very black to be fearful; which the property of the colour giveth. Black and yellow of colour to be honest conditioned, applyed to the comliness thereof: gray or white, to be chearful, which the property of the colour giveth.

The colour of the Face.

The cheeks and nose of the libers redness to be most digested; the colour red above to be shamefast, applyed to the Passion: the cheeks red above to be lobers of wine, applyed to the passion.

The

The Colour of the Breast.

Of a fierce colour, to be ireful; applyed to the passion.

The colour of the whole body.

A very pale colour (except it be a sickness) to be fearful, applyed to the passion; of a honey colour to be sluggish, of a natural cause: of a very colour to be long angry, hard to be pleased, very furious and pale, not proceeding of obermuch study, to be vicious and wicked: very black of colour to be fearful of courage, applyed to the blackmore, very white, to be fearful, applyed to the woman: swarfish of colour, to be meanly strong; Yellow of colour to be honest conditioned, applyed to the Lion: very red or ruddy, to be wily and ingentous, applyed to the wolf.

Of the Teeth.

The teeth big and broad, to be sharp witted, one of a dull capacity and lascibious, applyed both to the Ox and Asse: the sharp teeth if they be long and fast, bearing outward, to be a great feeder, ireful and wicked, applyed to the Dog and Bear.

Of the Voice.

The voice small, soft and broken, to be fearful applyed to the woman: big and high, to be very ireful, applied to the manly Dog: a soft voice without reaching, to be gentle, applyed to the sharp; the voice small and loud, to be ireful, applyed to the Goat: the voice loud and big to be injurious, applyed to the Ass: the beginning big, and ending small, to be ireful, applyed to such which cry out, and to the crying of the Ox.

Of

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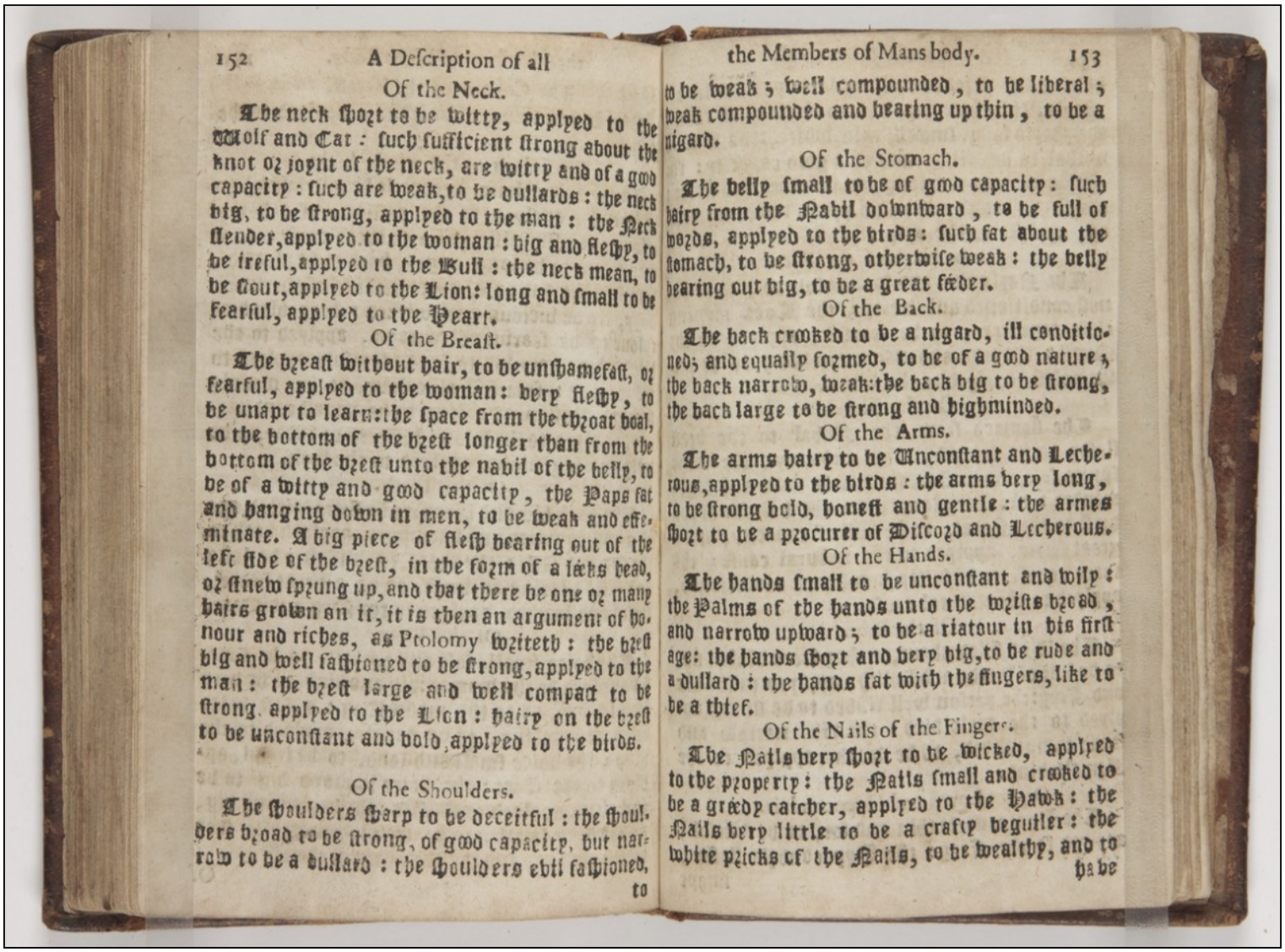

Of the Neck.

The neck short to be witty, applyed to the Wolf and Cat: such sufficient strong about the knot or joynt of the neck, are witty and of a good capacity: such are weak, to be dullards: the neck big, to be strong, applyed to the man: the Neck slender, applyed to the woman: big and fleshy, to be fearful, applyed to the Bull: the neck mean, to be stout, applyed to the Lion: long and small to be fearful, applyed to the Heart.

Of the Breast.

The breast without hair, to be unshamefast, or fearful, applyed to the woman: very fleshy, to be unapt to learn: the space from the throat boal, to the bottom of the breast longer than from the bottom of the breast unto the nabil of the belly, to be of a witty and good capacity, the Paps fat and hanging down in men, to be weak and effeminate. A big piece of flesh bearing out of the left side of the breast, in the form of a lions head, or sinew sprung up, and that there be one or many hairs grown on it, it is then an argument of honour and riches, as Ptolomy writeth: the breast big and well fashioned to be strong, applyed to the man: the breast large and well compact to be strong, applyed to the Lion: hairy on the breast to be unconstant and bold, applyed to the birds.

Of the Shoulders.

The shoulders sharp to be deceitful: the shoulders broad to be strong, of good capacity, but narrow to be a dullard: the shoulders evil fashioned, to

to be weak; well compounded, to be liberal; weak compounded and bearing up thin, to be a nigard.

Of the Stomach.

The belly small to be of good capacity: such hairy from the Nabil downward, to be full of words, applyed to the birds: such fat about the stomach, to be strong, otherwise weak: the belly bearing out big, to be a great feeder.

Of the Back.

The back crooked to be a nigard, ill conditioned; and equally formed, to be of a good nature; the back narrow, weak: the back big to be strong, the back large to be strong and highminded.

Of the Arms.

The arms hairy to be Unconstant and Lecherous, applyed to the birds: the arms very long, to be strong bold, honest and gentle: the armes short to be a procurer of Discord and Lecherous.

Of the Hands.

The hands small to be unconstant and wily: the Palms of the hands unto the wrists broad, and narrow upward; to be a flatour in his first age: the hands short and very big, to be rude and a dullard: the hands fat with the fingers, like to be a thief.

Of the Nails of the Fingers.

The Nails very short to be wicked, applyed to the property: the Nails small and crooked to be a greedy catcher, applyed to the Hawk: the Nails very little to be a crafty beguiler: the white pricks of the Nails, to be wealthy, and to

have

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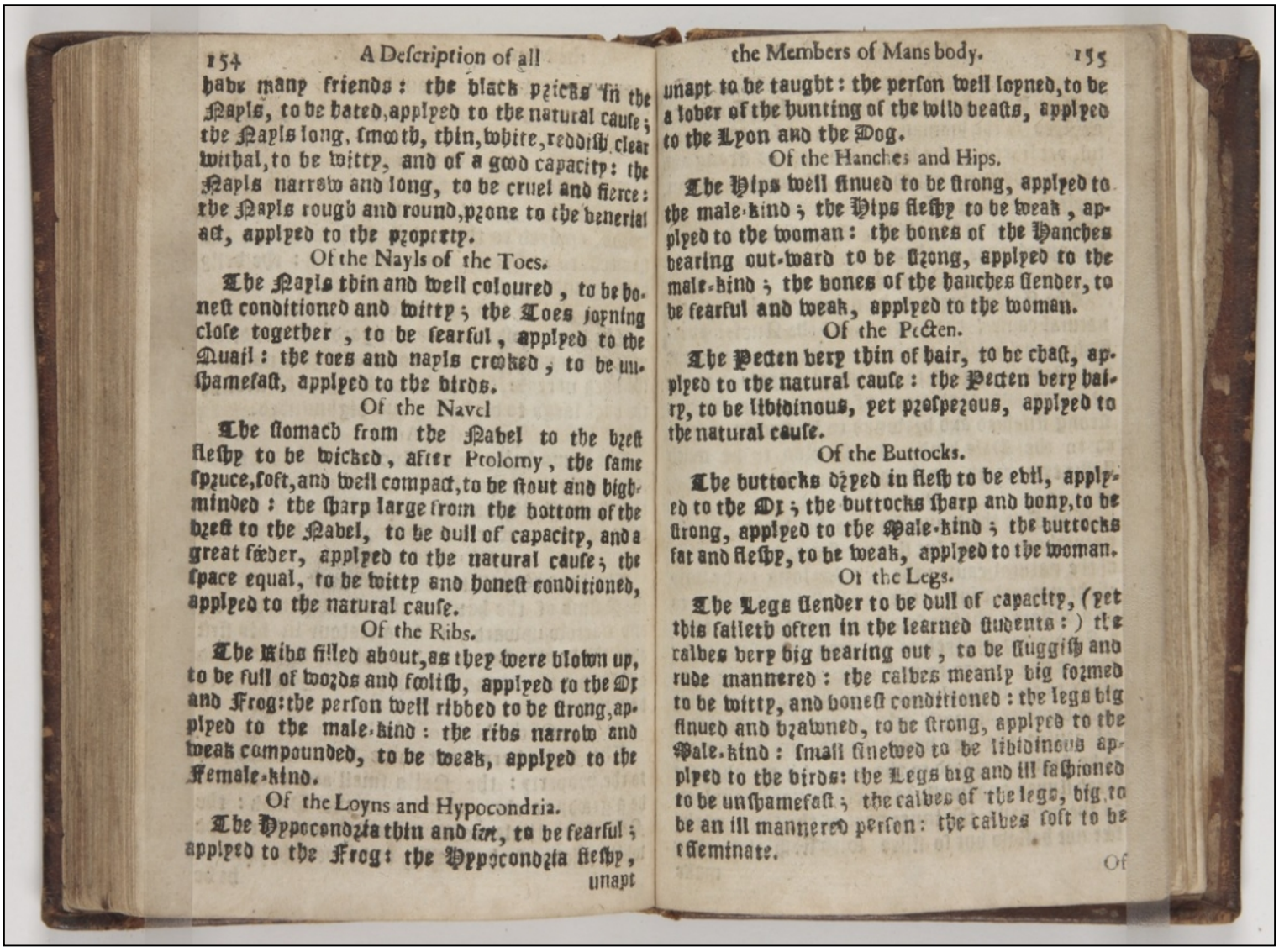

habr many friends: the black pzicks in the Nayls, to be hated, applyed to the natural cause; the Nayls long, smooth, thin, white, reddish clear withal, to be witty, and of a good capacity: the Nayls narrow and long, to be cruel and fierce: the Nayls rough and round, prone to the venerial act, applyed to the property.

Of the Nayls of the Toes.

The Nayls thin and well coloured, to be honest conditioned and witty; the Toes joyning close together, to be fearful, applyed to the Quail: the toes and nayls crooked, to be unshamefast, applyed to the birds.

Of the Navel

The stomach from the Mabel to the brest fleshy to be wicked, after Ptolomy, the same spruce, soft, and well compact, to be stout and high-minded: the sharp large from the bottom of the brest to the Mabel, to be dull of capacity, and a great feeder, applyed to the natural cause; the space equal, to be witty and honest conditioned, applyed to the natural cause.

Of the Ribs.

The Ribs filled about, as they were blown up, to be full of words and foolish, applyed to the Ox and Frog: the person well ribbed to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the Female-kind.

Of the Loyns and Hypocondria.

The Hypocondzia thin and lean, to be fearful; applyed to the Frog: the Hypocondzia fleshy, unapt

unapt to be taught: the person well loyned, to be a lover of the hunting of the wild beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinued to be strong, applyed to the male-kind; the Hips fleshy to be weak, applyed to the woman: the bones of the Hanches bearing out-ward to be strong, applyed to the male-kind; the bones of the hanches slender, to be fearful and weak, applyed to the woman.

Of the Pecten.

The Pecten very thin of hair, to be chast, applyed to the natural cause: the Pecten very hairy, to be libidinous, yet prosperous, applyed to the natural cause.

Of the Buttocks.

The buttocks dzyed in flesh to be evil, applyed to the Ox; the buttocks sharp and bony, to be strong, applyed to the Male-kind; the buttocks fat and fleshy, to be weak, applyed to the woman.

Of the Legs.

The Legs slender to be dull of capacity, (yet this falleth often in the learned students:) the calves very big bearing out, to be sluggish and rude mannered: the calves meanly big formed to be witty, and honest conditioned: the legs big sinued and brawned, to be strong, applyed to the Male-kind: small sinewed to be libidinous applyed to the birds: the Legs big and ill fashioned to be unshamefast; the calves of the legs, big, to be an ill mannered person: the calves soft to be effeminate.

Of

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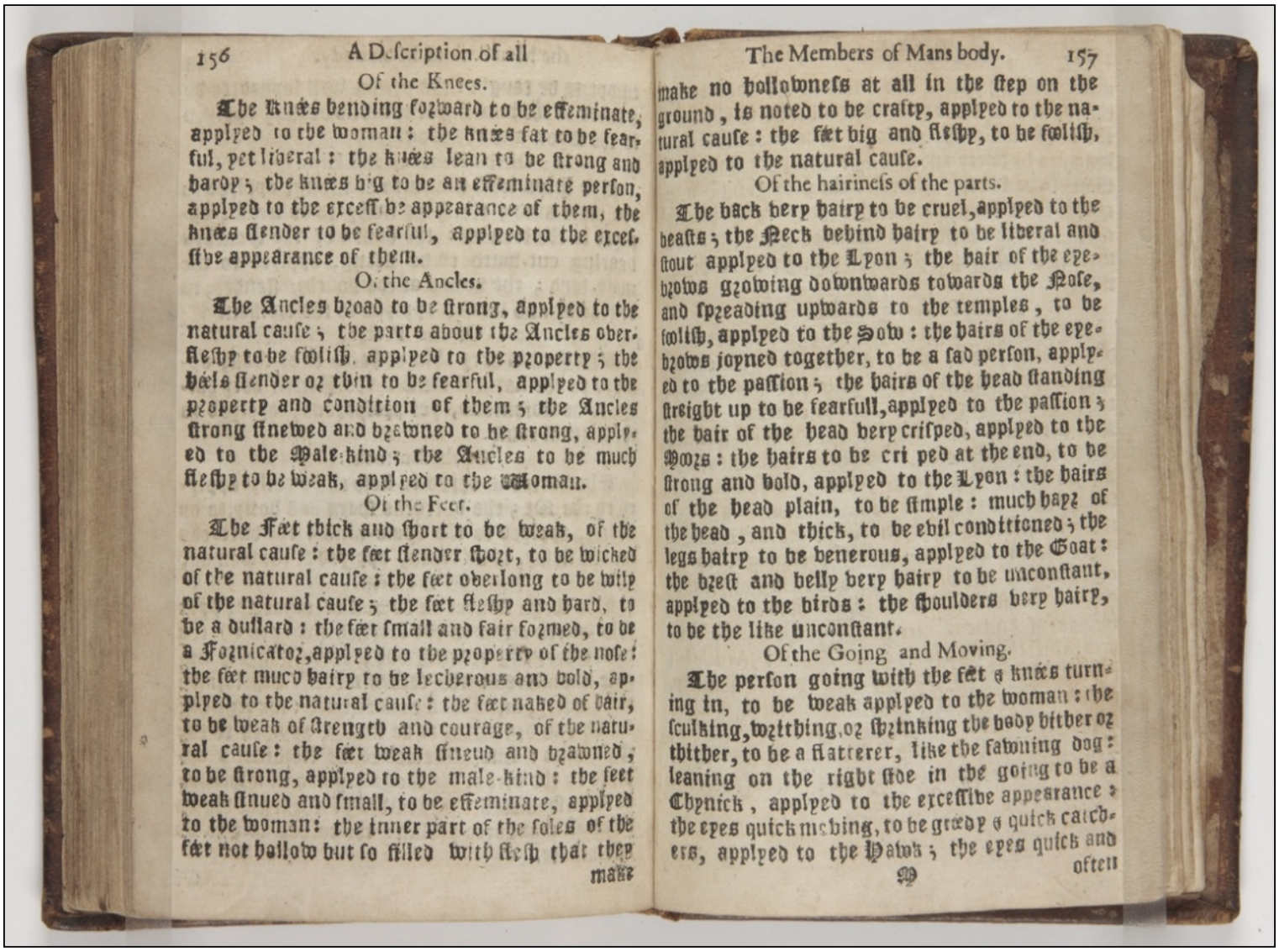

Of the Knees.

The knées bending forward to be effeminate, applyed to the woman: the knées fat to be fearful, yet liberal: the knées lean to be strong and hardy; the knées big to be an effeminate person, applyed to the excess the appearance of them, the knées slender to be fearful, applyed to the excess the appearance of them.

Of the Ancles.

The Ancles broad to be strong, applyed to the natural cause; the parts about the Ancles overfleshy to be foolish, applyed to the property; the heels slender or thin to be fearful, applyed to the property and condition of them; the Ancles strong sinewed and brawned to be strong, applyed to the Male-kind; the Ancles to be much fleshy to be weak, applyed to the Woman.

Of the Feet.

The Fæt thick and short to be weak, of the natural cause: the fæt slender short, to be wicked of the natural cause: the fæt overlong to be wily of the natural cause; the fæt fleshy and hard, to be a dullard: the fæt small and fair formed, to be a Fornicator, applyed to the property of the nose: the fæt much hairy to be lecherous and bold, applyed to the natural cause: the fæt naked of hair, to be weak of strength and courage, of the natural cause: the fæt weak sinewd and brawned, to be strong, applyed to the male-kind: the feet weak sinued and small, to be effeminate, applyed to the woman: the inner part of the soles of the fæt not hollow but so filled with flesh that they

make no hollowness at all in the step on the ground, is noted to be crafty, applyed to the natural cause: the fæt big and fleshy, to be foolish, applyed to the natural cause.

Of the hairiness of the parts.

The back very hairy to be cruel, applyed to the beasts; the Neck behind hairy to be liberal and stout applyed to the Lyon; the hair of the eyebrows growing downwards towards the Nose, and spreading upwards to the temples, to be foolish, applyed to the Sow: the hairs of the eyebrows joyned together, to be a sad person, applyed to the passion; the hairs of the head standing streight up to be fearfull, applyed to the passion; the hair of the head very crisped, applyed to the Moors: the hairs to be cri ped at the end, to be strong and bold, applyed to the Lyon: the hairs of the head plain, to be simple: much hayr of the head, and thick, to be evil conditioned; the legs hairy to be venerous, applyed to the Goat: the brest and belly very hairy to be unconstant, applyed to the birds: the shoulders very hairy, to be the like unconstant.

Of the Going and Moving.

The person going with the fæt & knées turning in, to be weak applyed to the woman: the sculking, writhing or shrinking the body hither or thither, to be a flatterer, like the fawning dog: leaning on the right sloe in the going to be a Chynick, applyed to the excessive appearance: the eyes quick mobing, to be greedy & quick catchers, applyed to the Hawk; the eyes quick and often

p. 156-157

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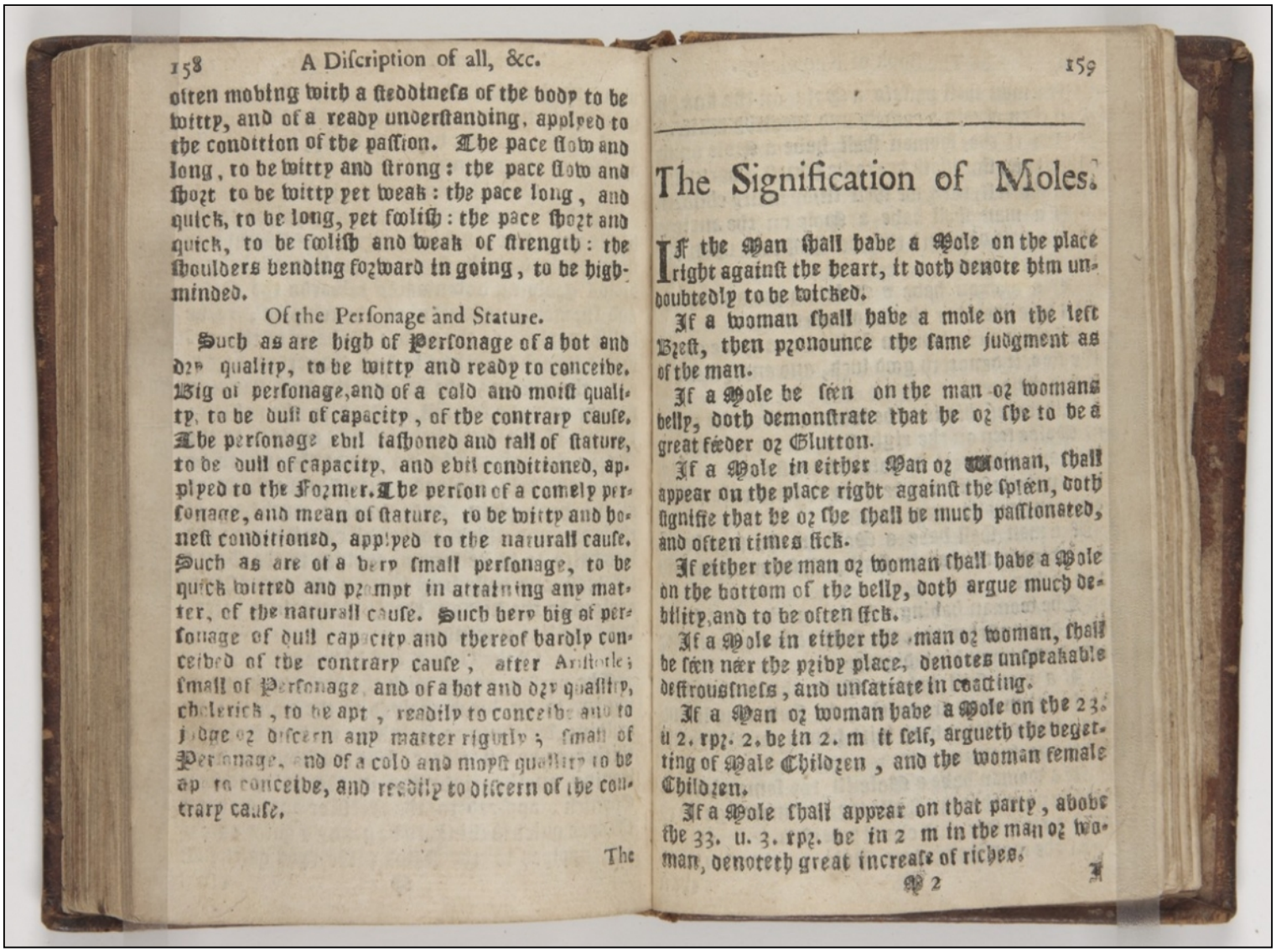

often moving with a steddiness of the body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long, to be witty and strong: the pace slow and short to be witty yet weak: the pace long, and quick, to be long, yet foolish: the pace short and quick, to be foolish and weak of strength: the shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage of a hot and dry quality, to be witty and ready to conceive. Big of personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The personage evil fashoned and tall of stature, to be dull of capacity, and evil conditioned, applyed to the Former. The person of a comely personage, and mean of stature, to be witty and honest conditioned, applyed to the naturall cause. Such as are of a very small personage, to be quick witted and prompt in attaining any matter, of the naturall cause. Such very big of personage of dull capacity and thereof hardly conceived of the contrary cause, after Aristotle; small of Personage and of a hot and dry quality, cholerick, to be apt, readily to conceive and to judge or discern any matter rightly; small of Personage, and of a cold and moist quality to be apt to conceive, and readily to discern of the contrary cause.

The

The Signification of Moles.

If the Man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If a woman shall have a mole on the left Brest, then pronounce the same judgment as of the man.

If a Mole be seen on the man or womans belly, doth demonstrate that he or she to be a great feeder or Glutton.

If a Mole in either Man or Woman, shall appear on the place right against the spleen, doth signifie that he or she shall be much passionated, and often times sick.

If either the man or woman shall have a Mole on the bottom of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or woman, shall be seen near the privy place, denotes unspeakable desirousness, and unsatiate in coacting.

If a Man or woman have a Mole on the 23. d 2. pr. 2. be in 2. m it self, argueth the begetting of Male Children, and the woman female Children.

If a Mole shall appear on that party, above the 33. d. 3. pr. be in 2 m in the man or woman, denoteth great increase of riches.

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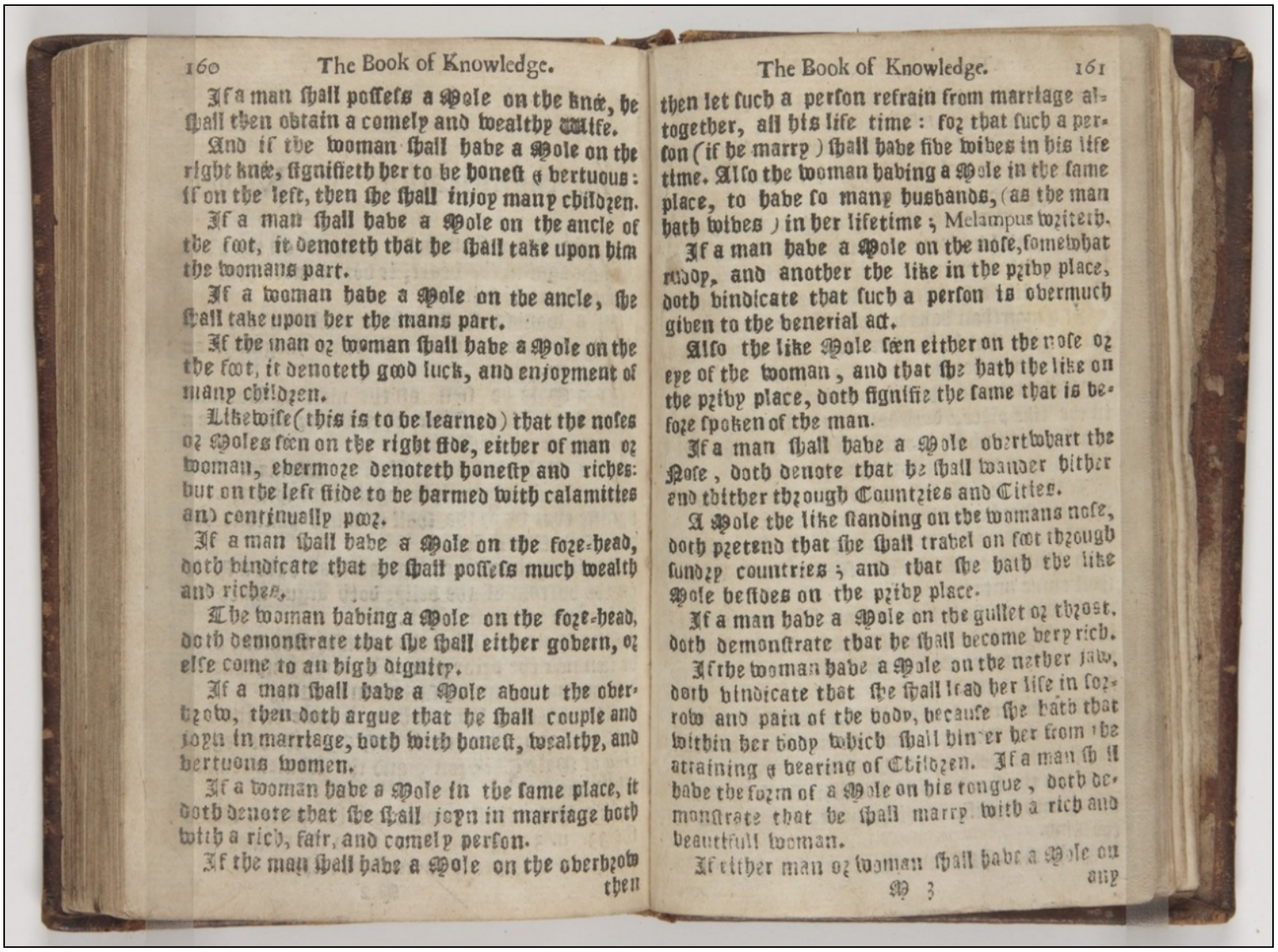

If a man shall possess a Mole on the knée, he shall then obtain a comely and wealthy Wife.

And if the woman shall have a Mole on the right knée, signifieth her to be honest & vertuous: if on the left, then she shall injoy many children.

If a man shall have a Mole on the ancle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a Mole on the ancle, she shall take upon her the mans part.

If the man or woman shall have a Mole on the the foot, it denoteth good luck, and enjoyment of many children.

Likewise (this is to be learned) that the noses or Moles seen on the right side, either of man or woman, evermore denoteth honesty and riches: but on the left side to be harmed with calamities and continually poor.

If a man shall have a Mole on the fore-head, doth indicate that he shall possess much wealth and riches.

The woman having a Mole on the fore-head, doth demonstrate that she shall either govern, or else come to an high dignity.

If a man shall have a Mole about the ouerbrow, then doth argue that he shall couple and joyn in marriage, both with honest, wealthy, and vertuous women.

If a woman have a Mole in the same place, it doth denote that she shall joyn in marriage both with a rich, fair, and comely person.

If the man shall have a Mole on the ouerbrow then

then let such a person refrain from marriage altogether, all his life time: for that such a person (if he marry) shall have five wives in his life time. Also the woman having a Mole in the same place, to have so many husbands, (as the man hath wives) in her lifetime; Melampus writeth.

If a man have a Mole on the nose, somewhat ruddy, and another the like in the privy place, doth indicate that such a person is ouermuch given to the venerial act.

Also the like Mole seen either on the nose or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a Mole ouerthwart the Nose, doth denote that he shall wander hither and thither through Countries and Cities.

A Mole the like standing on the womans nose, doth pretend that she shall travel on foot through sundry countries; and that she hath the like Mole besides on the privy place.

If a man have a Mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman have a Mole on the nether jaw, doth indicate that she shall lead her life in sorrow and pain of the body, because she hath that within her body which shall hinder her from the straining & bearing of Children. If a man shall have the form of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautifull woman.

If either man or woman shall have a Mole on

p. 160-161

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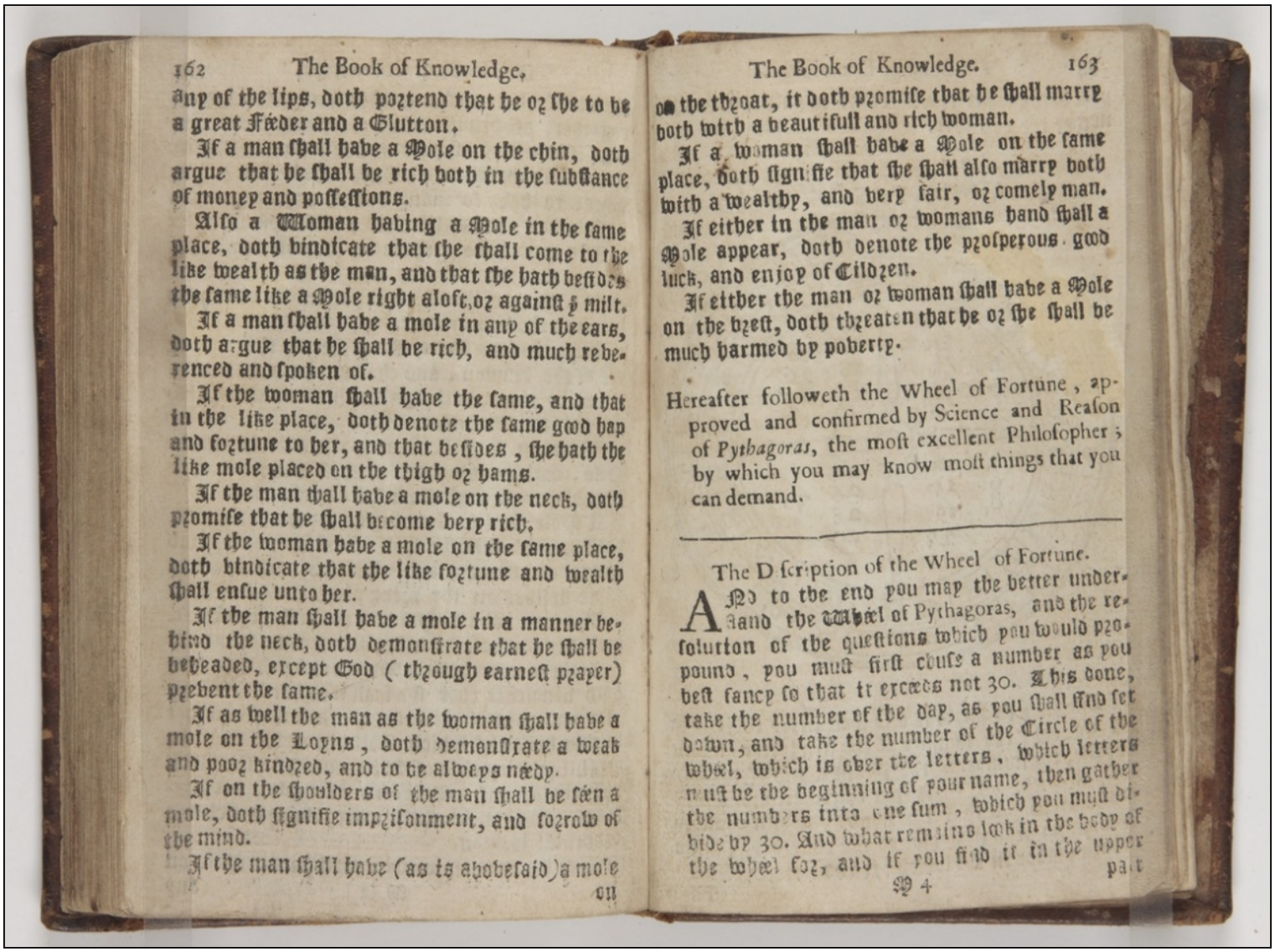

any of the lips, doth portend that he or she to be a great Feeder and a Glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money and possessions.

Also a Woman having a Mole in the same place, doth bindicate that she shall come to the like wealth as the man, and that she hath besides the same like a Mole right aloft, or against ꝑ milt.

If a man shall have a mole in any of the ears, doth argue that he shall be rich, and much reverenced and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her, and that besides, she hath the like mole placed on the thigh or hams.

If the man shall have a mole on the neck, doth promise that he shall become very rich.

If the woman have a mole on the same place, doth bindicate that the like fortune and wealth shall ensue unto her.

If the man shall have a mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevent the same.

If as well the man as the woman shall have a mole on the Loyns, doth demonstrate a weak and poor kindred, and to be always needy.

If on the shoulders of the man shall be seen a mole, doth signifie imprisonment, and sorrow of the mind.

If the man shall have (as is aboresaid) a mole on

on the throat, it doth promise that he shall marry both with a beautifull and rich woman.

If a woman shall have a Mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the man or womans hand shall a Mole appear, doth denote the prosperous good luck, and enjoy of Children.

If either the man or woman shall have a Mole on the brest, doth threaten that he or she shall be much harmed by poverty.

Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of *Pythagoras*, the most excellent Philosopher; by which you may know most things that you can demand.

The Description of the Wheel of Fortune.

AND to the end you may the better understand the Wheel of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy so that it exceeds not 30. This done, take the number of the day, as you shall find set down, and take the number of the Circle of the wheel, which is over the letters, which letters must be the beginning of your name, then gather the numbers into one sum, which you must divide by 30. And what remains look in the body of the wheel for, and if you find it in the upper part

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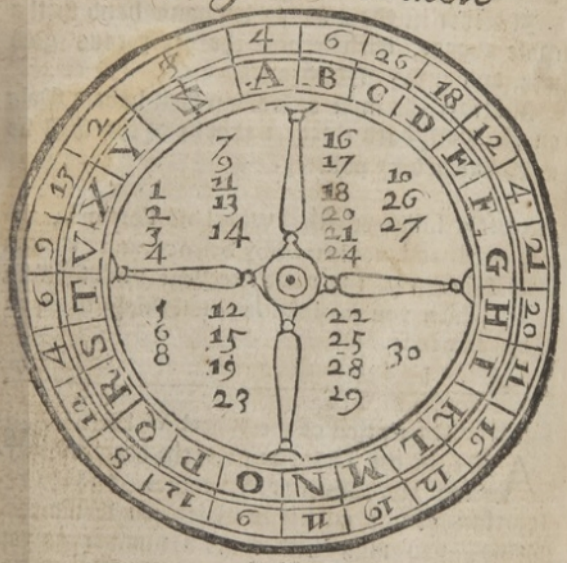
part of the wheel it will come to pass, if in the nether the contrary.

Pithagoras Wheele



Likewise to know if one shall injoy their lobe or no, take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together, and divide them by 30. And if it be above, it will come to your mind and if below, to the contrary; & mind that number in the which exceeds not 30,

The

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. Whether you shall obtain the Favour of the person you desire.
2. Whether your Master shall attain to the preferment he desireth.
3. If you shall have the favour of a Prince as you desire.
4. If the Prince shall take the Town besieged.
5. Which of the two Princes make war, the one against the other, shall have the Victory.
6. Whether there shall be any great feat of arms done in the Camp, or not.
7. If there shall be a peace between two Princes.
8. If a Captain shall be in great favour with the Lord he serveth.
9. If a Captain be valiant, or not.
10. If a Horse shall win the race.
11. If a Prisoner shall come out of Prison.
12. If a sick person shall amend.
13. If the sickness shall be long or short.
14. If the suit at Law shall be judged to your profit.
15. If you shall have your hearts desire or not.
16. If you shall have a Child by your wife or Lemmon.
17. If a Woman with Child shall have a Son or Daughter.
18. If a Child shall be fortunate or unfortunate in the World.
19. If a thing stolen will be recovered again.

20. If

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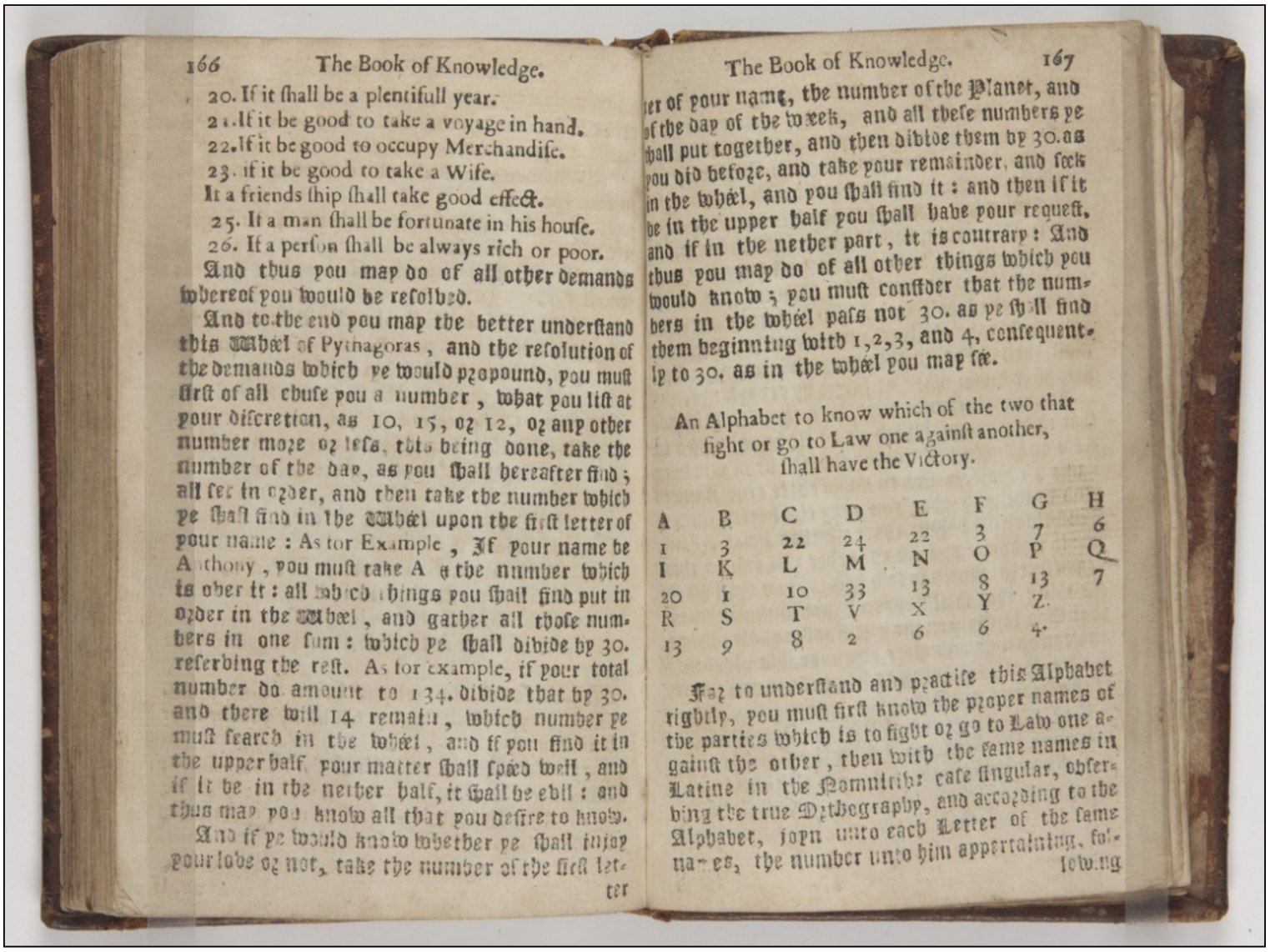

20. If it shall be a plentifull year.
21. If it be good to take a voyage in hand.
22. If it be good to occupy Merchandise.
23. If it be good to take a Wife.
24. If a friends ship shall take good effect.
25. If a man shall be fortunate in his house.
26. If a person shall be always rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this Wheel of Pythagoras, and the resolution of the demands which ye would propound, you must first of all chuse you a number, what you list at your discretion, as 10, 15, or 12, or any other number more or less, this being done, take the number of the day, as you shall hereafter find; all set in order, and then take the number which ye shall find in the Wheel upon the first letter of your name: As for Example, If your name be Anthony, you must take A & the number which is over it: all which things you shall find put in order in the Wheel, and gather all those numbers in one sum: which ye shall divide by 30. reserving the rest. As for example, if your total number do amount to 134. divide that by 30. and there will 14 remain, which number ye must search in the wheel, and if you find it in the upper half your matter shall speed well, and if it be in the nether half, it shall be evil: and thus may you know all that you desire to know.

And if ye would know whether ye shall injoy your love or not, take the number of the first letter

ter of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, and seek in the wheel, and you shall find it: and then if it be in the upper half you shall have your request, and if in the nether part, it is contrary: And thus you may do of all other things which you would know; you must consider that the numbers in the wheel pass not 30. as ye shall find them beginning with 1,2,3, and 4, consequently to 30. as in the wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z.	
13	9	8	2	6	6	4.	

For to understand and practise this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to Law one against the other, then with the same names in Latine in the Nominativ: case singular, observing the true Orthography, and according to the Alphabet, join unto each Letter of the same names, the number unto him appertaining, following

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following the portracture here before written, & sum the said numbers together; that is to say, each man by himself, & when ye have put them all together, divide them by 9, & that which remaineth on the one part, and on the other, the division being made, you shall no doubt readily find it. After this, behold the rules which follow, whereby you may know what shall happen to the one and the other: and if it fortune that in the dividing the whole by 9, there remain nothing, you must take the least number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two persons which go to fight, or do go to Law one against the other should be of one very name, therefore look to know their true names. And to the end that you may the better understand this rule: Put the case that Peter & Paul, should fight one against the other; if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour & Disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence & course of the Stars; and here

P	13		P	13	
E	2267	makes seven	A	1 37	makes 4
T	8	times nine.	V	2	times 9.
R	13		L	10	
V	2	resteth 4.	V	2	rests 1.
S	9		S	9	
Sum 67.			Sum 37.		

And

And so by this example is shewed unto you the names, the numbers, and the sum of them, with their divisions by 9. So that they being divided and sumed, there resteth 4 to Peter, and 1 to Paul. The Table following sheweth which of the persons shall be Conquerour, according to the rule going before.

1	The Conqueror is of	3	5	7	9
2		1	4	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

To know whether a person do tell the truth, or not.

You must write his or her name in Latine, that you would probe this practice by, and likewise the name of that day that they told you the tale, & add unto each of these letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A

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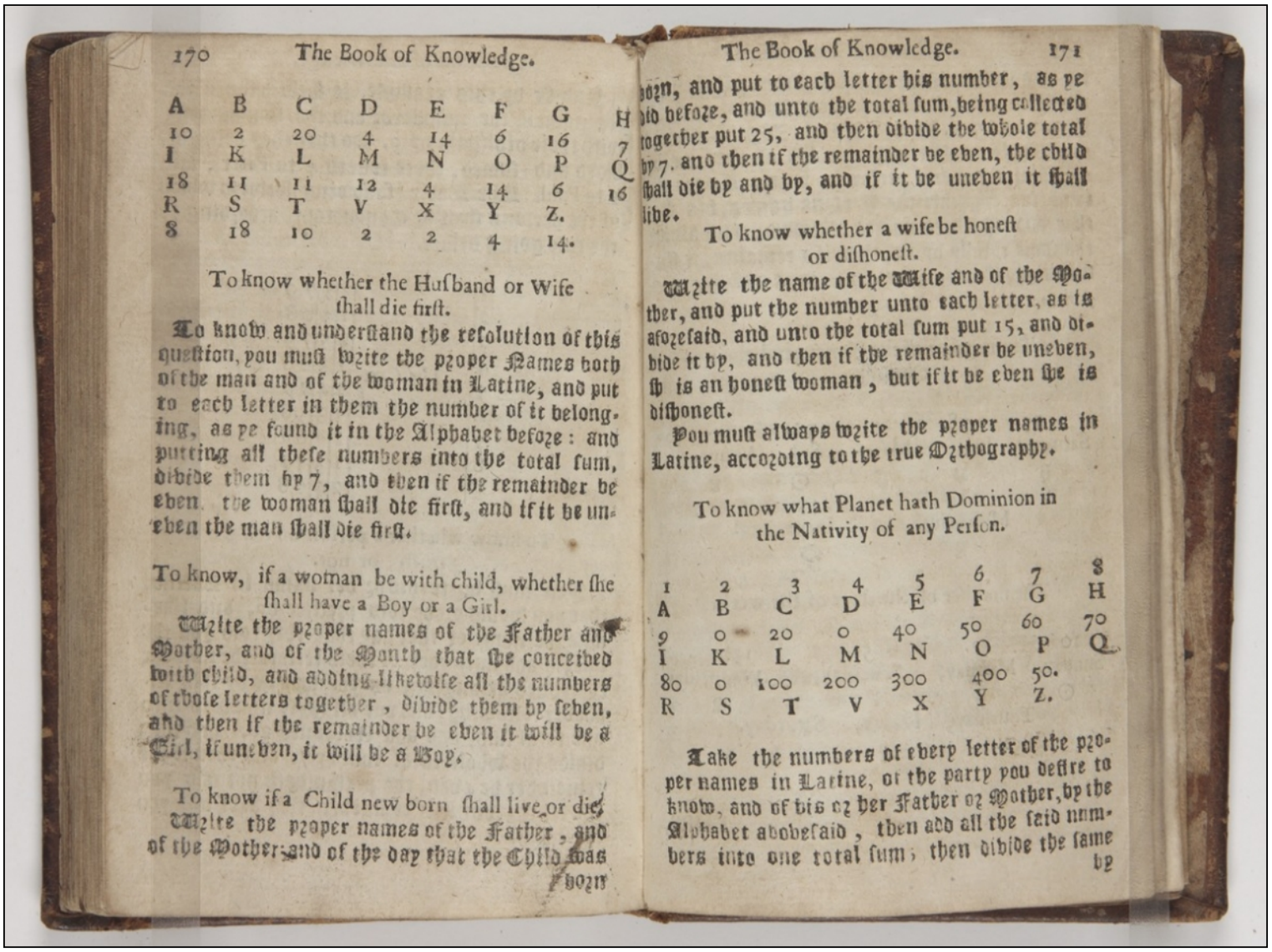

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z.	
8	18	10	2	2	4	14.	

To know whether the Husband or Wife shall die first.

To know and understand the resolution of this question, you must write the proper Names both of the man and of the woman in Latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before: and putting all these numbers into the total sum, divide them by 7, and then if the remainder be even, the woman shall die first, and if it be uneven the man shall die first.

To know, if a woman be with child, whether she shall have a Boy or a Girl.

Write the proper names of the Father and Mother, and of the Month that she conceived with child, and adding likewise all the numbers of those letters together, divide them by seven, and then if the remainder be even it will be a Girl, if uneven, it will be a Boy.

To know if a Child new born shall live or die.

Write the proper names of the Father, and of the Mother, and of the day that the Child was born

born, and put to each letter his number, as ye did before, and unto the total sum, being collected together put 25, and then divide the whole total by 7. and then if the remainder be even, the child shall die by and by, and if it be uneven it shall live.

To know whether a wife be honest or dishonest.

Write the name of the Wife and of the Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by, and then if the remainder be uneven, she is an honest woman, but if it be even she is dishonest.

You must always write the proper names in Latine, according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	50.	
R	S	T	V	X	Y	Z.	

Take the numbers of every letter of the proper names in Latine, of the party you desire to know, and of his or her Father or Mother, by the Alphabet abovesaid, then add all the said numbers into one total sum; then divide the same by

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by 9. and then if one or four remain, it sheweth the Planet ☉ to have dominion. If 2. or 7. the ☽ If 3. 4. If 5. ☿. If 6. ♀ If 8. ♄. If 9. ♂. In like manner is known under which of the twelve Celestial signs any person is born: To try the same, sum together the Persons names, his Father and Mothers names aforesaid, and divide the same totally by 12, then if 1 remains, it signifies ♌. if 2. ♒. 3. ♍ 4. ♐. 5. ♉. 6. ♑. 7. ♎. 8. ♏. 9. ♈. 10 ♊. 11. ♓. and 12. ♋.

The number of the Planets, and their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
♄	♃	♂	☉	♀

114	45
Mercurius.	Luna.
☿	☽

The number of the days of the week.

106.	52.	52.	130.
Sunday,	Munday,	Tuesday,	Wednesday,
☉	☽	♀	♀

Thursday,	Friday,	Saturday.
♃	♀	♄

FAIRS,

FAIRS.

The Name, of the Principal Fairs in *England* and *Wales*, together set forth; with the Month, Day, and Place where they be kept, more largely than heretofore.

Fairs in *January*.

The 3 at Llanibithew, 5 Hicketford in Lancashire, the 6 at Salisbury, at Bristow at Llanginnie, the 25 at Bristol, at Churchingford, Grabsend, the 31 at Llandissel.

Fairs in *February*.

The 1 day at Bromley in Lancashire, the 2 at Bath, at Biclesworth, at Bugworth, at Faringdon, at Codlemew, Linn, Maidstone, Reading, Beckelsfield, the Wizes in Wiltshire, Whiteland, The 3 at Borgrove, at Brimley. The 6 at Stafford for 6 days, for all kind of Merchandize without arrests. The 8 at Tragaron. The 9 at Landaff. The 14 at Dwndle in Northamptonshire, Evesham. The 24 at Baldock, Bourn, From, Henley upon Thames, Higham Ferries, Tewksbury, Uppingham, Walden, the 26 at Stratford, an Horse fair.

Fairs in *March*.

The 1 at Langedog, Langebellah, Wadrin. 3 at Bremwelbrahs in Norfolk. 4 at Bedford, Oakham. 8 at Tragarton. The 12 at Spasord, Stam-

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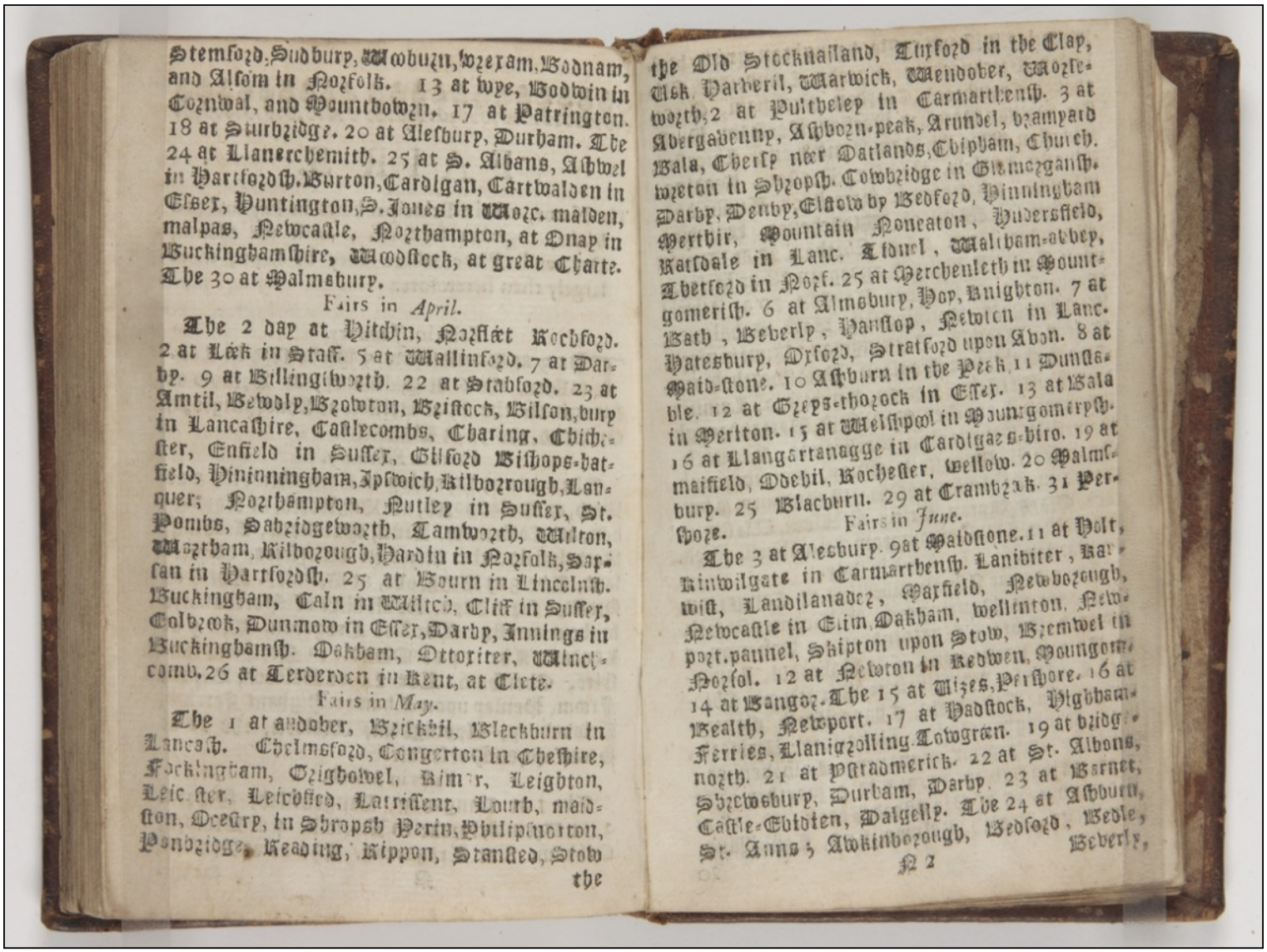

Stemford, Sudbury, Woburn, Wrexam, Bodnam, and Alsom in Norfolk. 13 at Wye, Bodwin in Cornwal, and Mountbowzn. 17 at Patrington. 18 at Sturbridge. 20 at Alesbury, Durham. The 24 at Llanerchemith. 25 at S. Albans, Ashwel in Hartfordsh. Burton, Cardigan, Cartwalden in Esser, Huntington, S. Jones in Worc. malden, malpas, Newcastle, Northampton, at Onap in Buckingbamshire, Woodstock, at great Charte. The 30 at Malmsbury.

Fairs in *April*.

The 2 day at Hitchin, Norfleet Rochford. 2 at Leek in Staff. 5 at Wallinford. 7 at Darby. 9 at Billingsworth. 22 at Stabford. 23 at Amtil, Bewdly, Bolton, Bristock, Bilson, bury in Lancashire, Castlecombs, Charing, Chichester, Enfield in Sussex, Gilford Bishops-hatfield, Hinninningham, Ipswich, Kilborough, Lanquer, Northampton, Nutley in Sussex, St. Pombs, Sabridgeworth, Tamworth, Wilton, Worcham, Kilborough, Yardin in Norfolk, Saffan in Hartfordsh. 25 at Bourn in Lincolnsh. Buckingham, Caln in Wilts, Clif in Sussex, Colbrook, Dunmow in Essex, Darby, Innings in Buckinghamsh. Oakham, Ottoxiter, Winchcomb. 26 at Terderden in Kent, at Clete.

Fairs in *May*.

The 1 at Audober, Brickhil, Bleckburn in Lancash. Chelmsford, Congerton in Cheshire, Fockingham, Osighbowel, Rimer, Leighton, Leicester, Leicester, Latrissent, Louth, maidston, Oesury, in Shropsh Perin, Philipsnorton, Ponbridge, Reading, Rippon, Stansted, Stow the Old Stocknailand, Tixford in the Clay, Usk, Yarberil, Warwick, Wendober, Worksworth, 2 at Pultheley in Carmarthensh. 3 at Abergavenny, Ashborn-peak, Arundel, brampard Bala, Chersy nier Datlands, Chipham, Church. wreton in Shropsh. Cowbridge in Glamorganshire. Darby, Denby, Elstow by Bedford, Hinningham Merthir, Mountain Noneaton, Hudersfield, Ratsdale in Lanc. Edmel, Malsham-abbey, Thetford in Norf. 25 at Merchenleth in Mountgomerish. 6 at Almsbury, Hop, Knighton. 7 at Bath, Beverly, Hanslop, Newton in Lanc. Hatesbury, Oxford, Stratford upon Avon. 8 at Maidstone. 10 Ashburn in the Peek, 11 Dunstable. 12 at Greys-thorock in Esser. 13 at Bala in Meriton. 15 at Welshpool in Mountgomeryshire. 16 at Llangarranagge in Cardigans-hire. 19 at maifield, Odehil, Rochester, Wellow. 20 Malmsburp. 25 Blacburn. 29 at Crambrak. 31 Pershore.

Fairs in *June*.

The 3 at Alesbury. 9 at Maidstone. 11 at Holt, Kinwilgate in Carmarthensh. Lanibiter, Barwist, Landilanadez, Warfield, Newborough, Newcastle in Elim, Oakham, wellinton, Newport, pannel, Shipton upon Stow, Bremwel in Norfol. 12 at Newton in Redwen, Mountgom. 14 at Bangor. The 15 at Wizes, Pershore. 16 at Wealth, Newport. 17 at Hadstock, Highham-Ferries, Llanigzolling Towgren. 19 at bridgenorth. 21 at Stradmerick. 22 at St. Albons, Shrewsbury, Durham, Darby. 23 at Barnet, Castle-Ebden, Dalgelly. The 24 at Ashburn, St. Anns, Awkinborough, Bedford, Bedle, Beverly,

p. [174-175]

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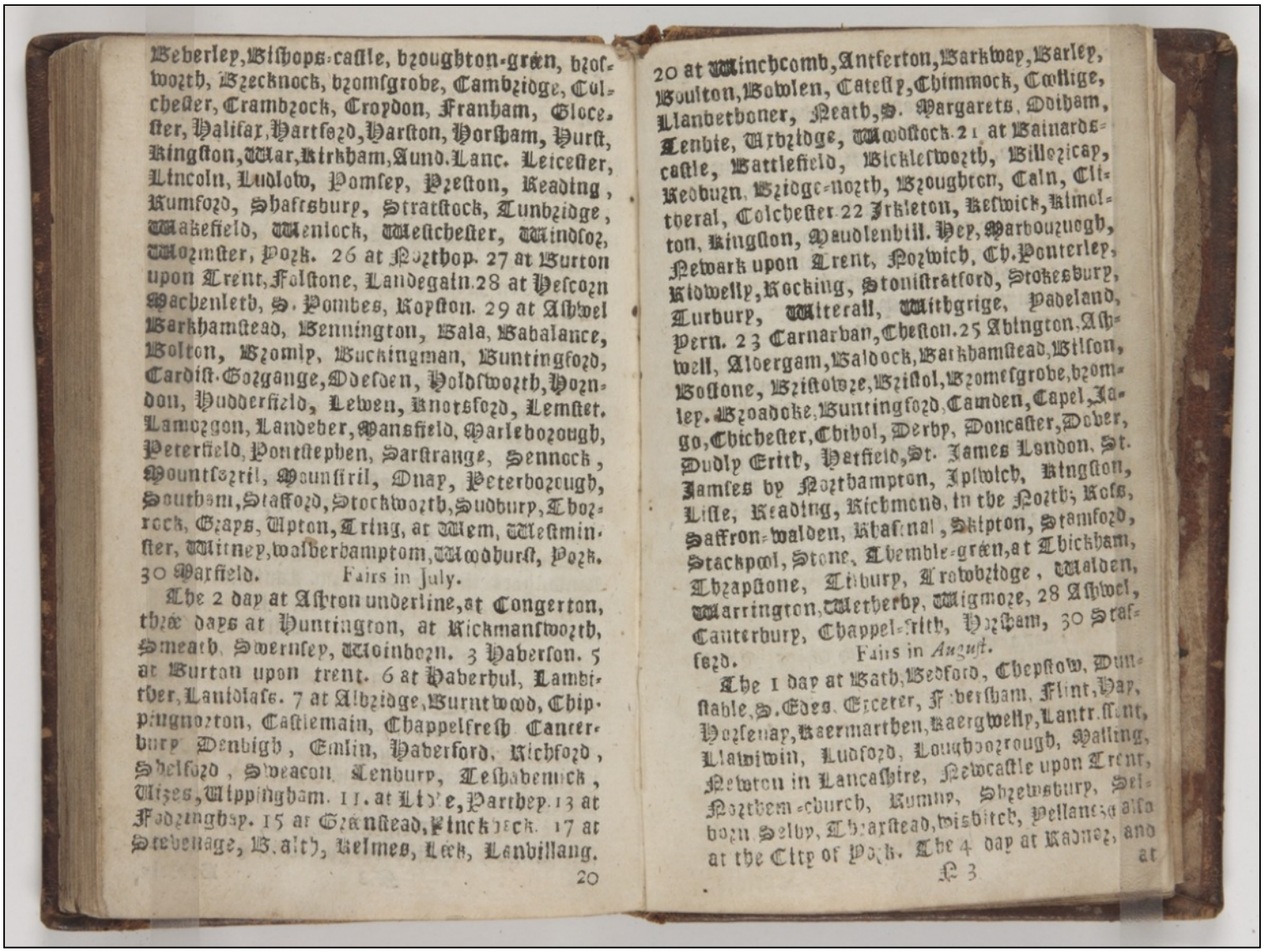

Weberley, Bishops-castle, Broughton-grén, Brosworth, Brecknock, Bromsgrobe, Cambridge, Colchester, Crambrock, Croydon, Franham, Glocester, Halifax, Hartford, Harston, Horsham, Hurst, Kingston, War, Kirkham, Aund. Lanc. Leicester, Lincoln, Ludlow, Pomsey, Preston, Reading, Rumford, Shaftsbury, Stratstock, Tunbridge, Wakefield, Wenlock, Westchester, Windsor, Worcester, York. 26 at Northop. 27 at Burton upon Trent, Folstone, Landegain. 28 at Hescorn Machenleth, S. Pombes, Royston. 29 at Ashwel Barkhamstead, Bennington, Bala, Babalance, Bolton, Bromly, Buckingman, Buntingford, Cardist. Gorgange, Odesden, Holdsworth, Horndon, Hudderfield, Lewen, Knotsford, Lemster. Lamorgon, Landeber, Mansfield, Marleborough, Peterfield, Pontstephen, Sarstrange, Sennock, Mountsteril, Maunsiril, Dnay, Peterborough, Southam, Staffod, Stockworth, Sudbury, Thorrock, Graps, Upton, Tring, at Wem, Westminster, Witney, walberhamptom, Woodhurst, York. 30 Warfield. Fairs in July.

The 2 day at Ashton underline, at Congerton, three days at Huntington, at Rickmansworth, Smeath, Swernsey, Woinborn. 3 Haberson. 5 at Burton upon trent. 6 at Haberhul, Lambither, Landilass. 7 at Aldridge, Burntwood, Chippingnorton, Castlemain, Chappelfresh Canterbury Denbigh, Emlin, Haberford, Richford, Shelford, Sweacon Tenbury, Teshademick, Uzes, Uppingham. 11. at Lydde, Parthey. 13 at Fodzingbay. 15 at Granstead, Finckbeck. 17 at Stevenage, Walth, Welmes, Leek, Landillang.

20 at Winchcomb, Antserton, Barkway, Barley, Boulton, Bowlen, Catelly, Chimmock, Cowlige, Llanberboner, Neath, S. Margarets, Odiham, Tenbie, Urbridge, Woodstock. 21 at Bainards-castle, Battlefield, Bicklesworth, Billericay, Redburn, Bridge-north, Broughton, Caln, Clitheral, Colchester. 22 Irkleton, Kelwick, Kimolton, Kingston, Maudlenhill. Hey, Marbourough, Newark upon Trent, Norwich, Ch. Ponterley, Ridwelly, Rocking, Stonistratford, Stokesbury, Turbury, Waterall, Witbrige, Padeland, Pern. 23 Carnarban, Cheston. 25 Abington. Ashwell, Aldergam, Baldock, Barkhamstead, Bilson, Bostone, Bristolwre, Bristol, Bromesgrobe, Bromley. Broadoke, Buntingford, Camden, Capel, Jago, Chichester, Chibol, Derby, Doncaster, Dober, Dudly Erith, Herfield, St. James London, St. James by Northampton, Ipswich, Kingston, Lisle, Reading, Richmond, in the North; Rols, Saffron-walden, Shafinal, Skipton, Stamford, Stackpol, Stone, Themble-grén, at Thickham, Thrapstone, Tilbury, Trowbridge, Walden, Warrington, Werberby, Wigmore, 28 Ashwel, Canterbury, Chappel-frith, Horsham, 30 Strasford. Fairs in *August*.

The 1 day at Bath, Bedford, Chepstow, Dunstable, S. Edes, Exceter, Faversham, Flint, Hay, Horsenay, Kaermarthen, Kaergwelly, Lantrissent, Llawiwin, Ludford, Loughborough, Malling, Newton in Lancashire, Newcastle upon Trent, Northem-church, Rumny, Shrewsbury, Selborn Selby, Thirsted, wisbitch, Yellandsa also at the City of York. The 4 day at Radnor, and at

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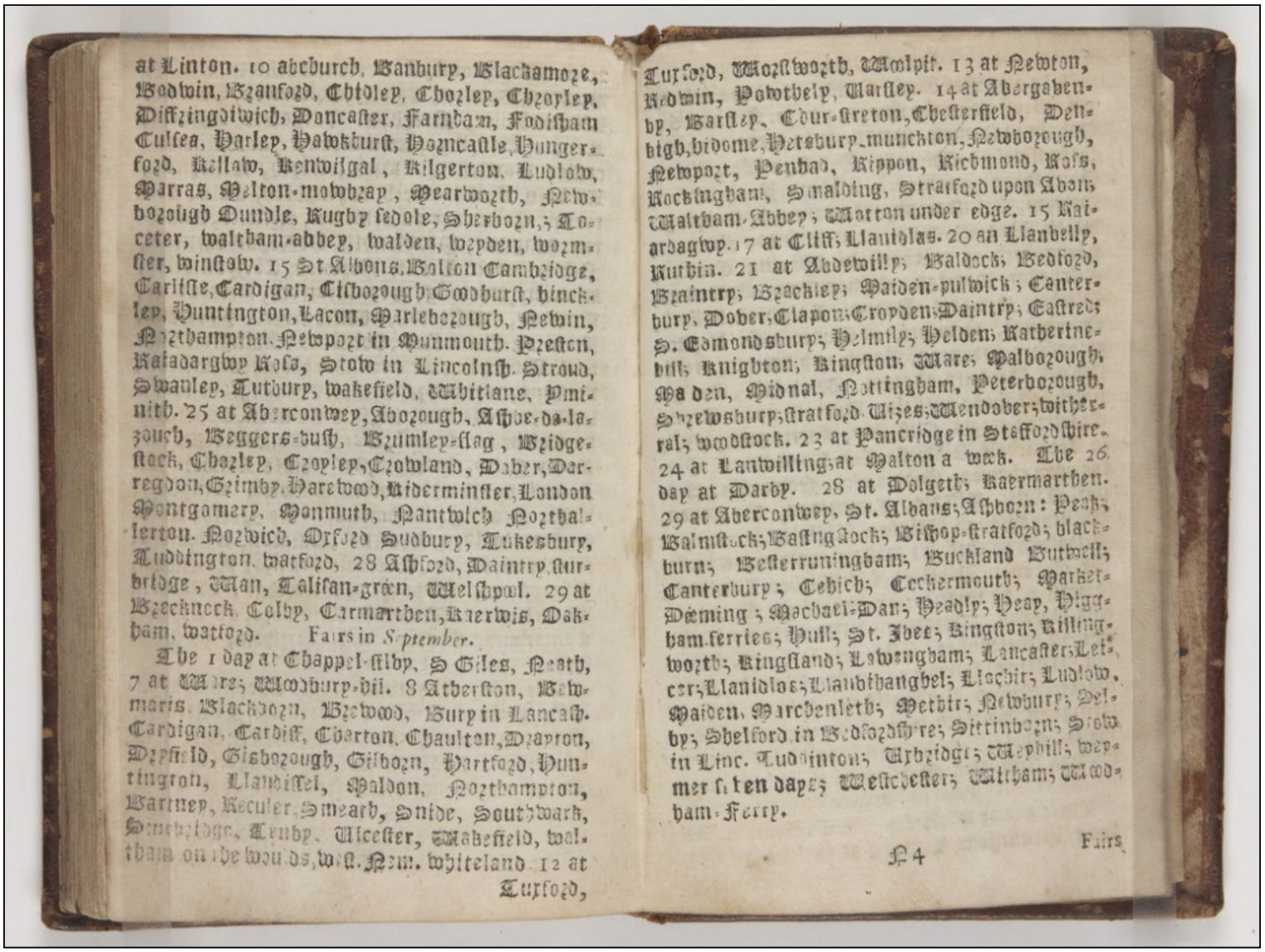

at Linton. 10 abcburch, Wanbury, Blachamoze, Bodwin, Bzanfozd, Chtdley, Chozley, Chzopley, Diffzingdwich, Doncaster, Farnbam, Fodisham Culsea, Harley, Hawkburst, Hozncastle, Hungerfozd, Kellaw, Kenwilgal, Kilgerton, Ludlow, Marras, Melton-mowbzay, Mearwozth, Newbozough Oundle, Rugby Sedole, Sherbozn, Toceter, waltham-abbey, walden, wepden, wozmster, winstow. 15 St Albons, Bolton Cambzidge, Carlisle, Cardigan, Clbozough Gwdhurst, hinckley, Huntington, Lacon, Marlebozough, Newin, Nozthampton. Newpozt in Munmouth. Pzesten, Raiadargwy Rols, Stow in Lincolnsh. Stroud, Swanley, Tutbury, wakefield, Whitlane, Pminith. 25 at Aberconwey, Abozough, Ashoe-da-lazouch, Weggers-bush, Wzumley-slag, Wzidgestock, Chozley, Czopley, Czowland, Daber, Darregdon, Gzimby, Harewod, Kiderminster, London Montgamery, Monmuth, Nantwich Nozthallerton. Nozwich, Oxfozd Sudbury, Tukesbury, Tuddington. watfozd, 28 Ashfozd, Daintry, Sturbridge, Wan, Talisan-grón, Welshpul. 29 at Wzecknock. Colby, Carmarthen, Kaerwis, Oakham, watfozd. Fairs in *September*.

The 1 day at Chappel-silby, S Giles, Meath, 7 at Ware; Wlodbury-hil. 8 Atberston, Bewmaris. Blackbozn, Wzewod, Bury in Lancash. Cardigan, Cardiff, Cbarton, Chaulton, Dzapton, Dzffield, Gisbozough, Gilbozn, Hartfozd, Huntington, Llandissel, Maldon, Nozthampton, Wartney, Reculer, Smearb, Snide, Southwark, Smebzidge, Tenby, Uicester, Wakefield, waltham on the wouds, wist. Mem. whiteland 12 at Tuxfozd, Wozstwozth, Wolpit. 13 at Newton, Redwin, Powthely, Warsley. 14 at Abergabenby, Barsley, Cbur-greton, Chesterfield, Denbigh, bidome, Hetsbury-munckton, Newbozough, Newpozt, Penbad, Rippon, Richmond, Rofs, Rockingham, Smalding, Stratfozd upon Abon; Waltham-Abbey; Warton under edge. 15 Raiardagwy. 17 at Cliff; Llandilas. 20 an Llanbelly, Kurbin. 21 at Abdewilly; Baldock; Bedfozd, Wzaintry; Wzackley; Waiden-pulwich; Canterbury. Dober, Clapon; Croyden; Daintry; Eastred; S. Edmondsbury; Helmily; Helden; Katbertnebill; Knigbton; Kingston, Ware; Malbozough, Maden, Midnal, Nottingham, Peterbozough, Shzewsbury; stratfozd. Wizes; Wendober; witherral; wodstock. 23 at Pancridge in Staffozdshire. 24 at Lanwilling; at Malton a week. The 26. day at Darby. 28 at Dolgeth; Kaermarthen. 29 at Aberconwey, St. Albans; Ashborn: Peak; Walmstock; Basingstock; Bishop-stratfozd; blackburn; Besterruningbam; Buckland Butwell; Canterbury; Cebich; Cockermouth; Market-Deming; Machael-Dan; Headly; Heap, Higgbam-ferries; Hull; St. Ibes; Kingston; Killingwozth; Kingsland; Lawengbam; Lancaster; Leicer; Llanidlos; Llandibangbel; Llochir; Ludlow, Maiden, Marchenleth; Metbir; Newburg; Selby; Shelford in Bedfozdshire; Sittinbozn; Stow in Linc. Tudsinton; Urbzidge; Wapbill; wepmer seven days; Wescbester; Witham; Wodham-Ferry.

p. [178-179]

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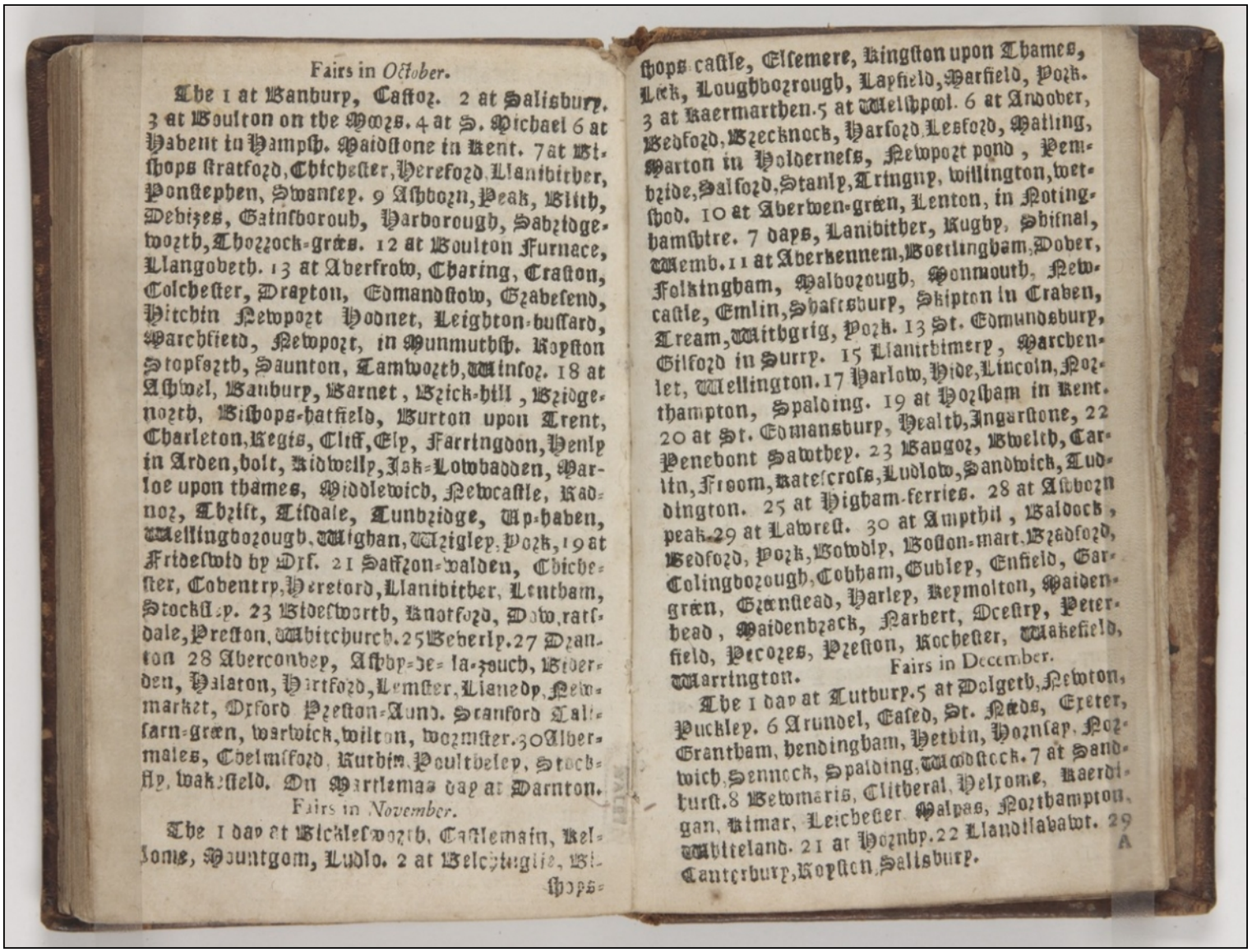

Fairs in *October*.

The 1 at Banbury, Caſtor. 2 at Salisbury. 3 at Boulton on the Moors. 4 at S. Michael 6 at Hyabent in Hampſh. Maidſtone in Kent. 7 at Biſhops Stratford, Chichester, Hereford, Llanibither, Ponſtephen, Swanley. 9 Ashborn, Peak, Blith, Debizes, Gainſborough, Harborough, Sabridgeworth, Thorrock-grass. 12 at Boulton Furnace, Llangobeth. 13 at Aberfrow, Charing, Craſton, Colchester, Drayton, Edmandſtow, Gravesend, Hitchin Newport Hodnet, Leighton-buſſard, Marchfield, Newport, in Munmuthſh. Royſton Stopſorth, Saunton, Tamworth, Winſor. 18 at Ashwel, Banbury, Barnet, Brick-hill, Bridgenorth, Biſhops-hatfield, Burton upon Trent, Charleton, Regis, Cliff, Ely, Farringdon, Henly in Arden, holt, Kidwelly, Isk-Lowbadden, Marloe upon thames, Middlewich, Newcaſtle, Radnor, Thrift, Tiſdale, Tunbridge, Up-haben, Wellingborough, Wigban, Wrigley, York, 19 at Frideswid by Orf. 21 Saffron-walden, Chichester, Coventry, Hereford, Llanibither, Lentham, Stockſ-y. 23 Bideſworth, Knotford, Mow, ratſdale, Preſton, Whitchurch. 25 Beverly. 27 Drayton 28 Aberconbey, Ashby-de-la-zouch, Biderden, Halaton, Hartford, Lemſter, Lianedy, Newmarket, Oxford Preſton-Aund. Stanford Calſarn-grass, warwick, wilton, worcester. 30 Abermales, Chelmsford, Kurbin, Poultbeley, Stockſly, wakefield. On Martlemas day at Darnton.

Fairs in *November*.

The 1 day at Bickleſworth, Caſtlemain, Kelſome, Mountgom, Ludlo. 2 at Belchingliſe, Biſhops-caſtle, Elſemere, Kingſton upon Thames, Lick, Loughborough, Layfield, Marfield, York. 3 at Kaermarthen. 5 at Welſhpool. 6 at Andover, Bedford, Brecknock, Harford, Lesford, Malling, Marton in Holderneſs, Newport pond, Pembride, Salford, Stanly, Tringny, willington, wetſhod. 10 at Aberwen-grass, Lenton, in Notinghamſhire. 7 days, Lanibither, Rugby, Shifnal, Wemb. 11 at Aberkennem, Boerlingham, Dover, Folkingham, Malborough, Monmouth, Newcaſtle, Emlin, Shaftsbury, Skipton in Craven, Tream, Witbrig, York. 13 St. Edmundsbury, Gilford in Surry. 15 Llanirbimery, Marchenlet, Wellington. 17 Harlow, Hide, Lincoln, Northampton, Spalding. 19 at Horſham in Kent. 20 at St. Edmansbury, Health, Ingarſtone, 22 Penebont Sawtbey. 23 Bangor, Bwelth, Carlin, Froom, Kateſcroſs, Ludlow, Sandwich, Luddington. 25 at Higham-ferries. 28 at Ashborn peak. 29 at Lawreſt. 30 at Ampthil, Baldock, Bedford, York, Bowdly, Boſton-mart, Bradford, Colingborough, Cobham, Gubley, Enfield, Gargrass, Granſtead, Harley, Heymolton, Maidenhead, Maidenbrack, Narbert, Oeſtry, Peterfield, Pecores, Preſton, Rochester, Wakefield, Warrington.

Fairs in December.

The 1 day at Tutbury. 5 at Dolgeth, Newton, Puckley. 6 Arundel, Eaſed, St. Neds, Exeter, Grantham, hendingham, Hetbin, Horncaſtle, Northwich, Sennock, Spalding, Woodſtock. 7 at Sandhurſt. 8 Bewmaris, Clitheral, Helrome, Kaerdigan, Kimar, Leicheſter. Malpas, Northampton, Whiteland. 21 at Horncby. 22 Llandilabawr. 29 Canterbury, Royſton, Salisbury.

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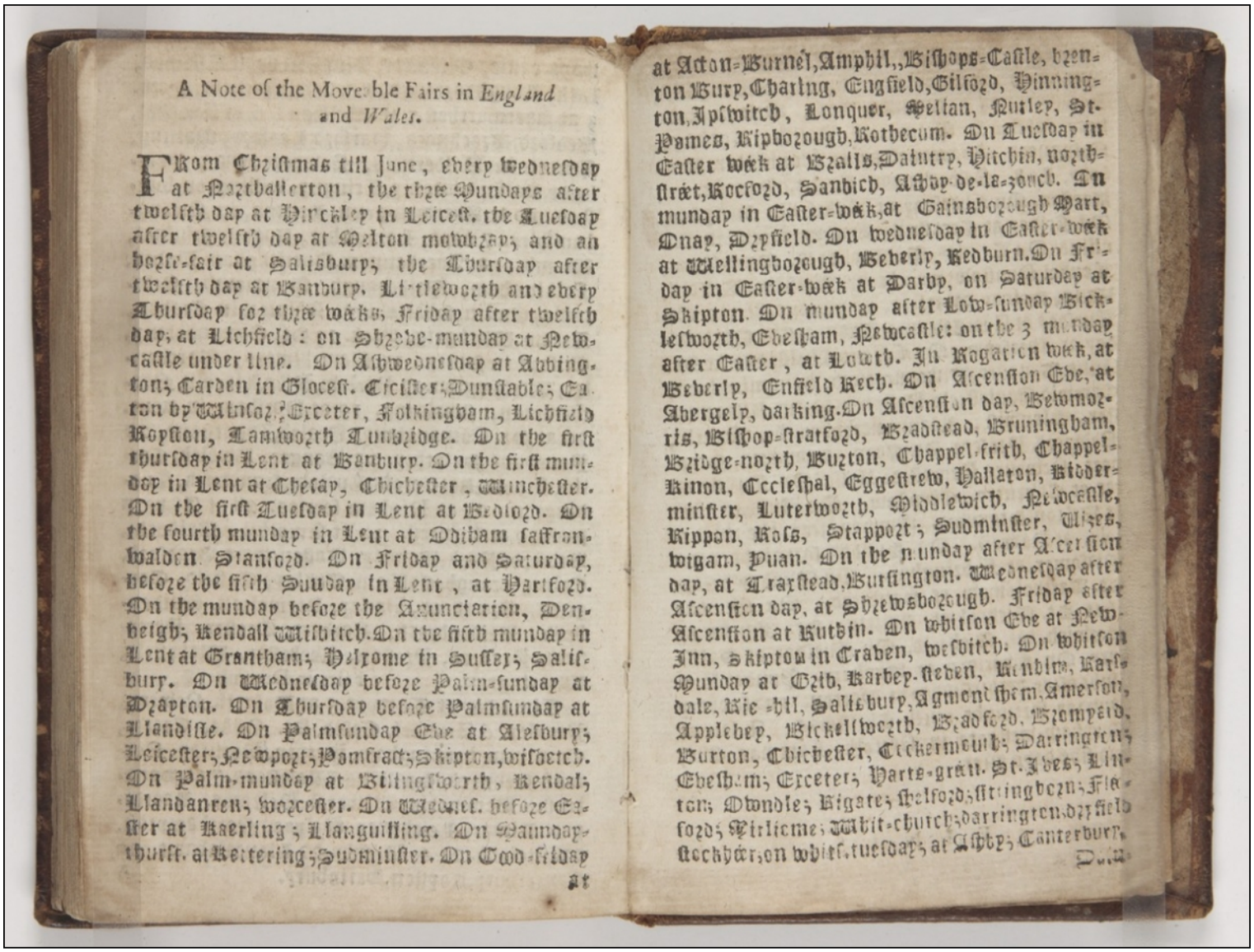

A Note of the Moveable Fairs in *England* and *Wales*.

From Christmas till June, every wednesday at Northallerton, the three Mundays after twelfth day at Hinckley in Leicest. the Tuesday after twelfth day at Melton mowbray; and an horse-fair at Salisbury; the Thursday after twelfth day at Banbury. Litleworth and every Thursday for three weeks, Friday after twelfth day, at Lichfield: on Shrove-munday at Newcastle under line. On Ashwednesday at Abbington; Carden in Glocest. Cicister; Dunstable; Eaton by Windsor; Exceter, Folkingham, Lichfield Royston, Tamworth Tunbridge. On the first thursday in Lent at Banbury. On the first munday in Lent at Chesay, Chichester, Winchester. On the first Tuesday in Lent at Bedford. On the fourth munday in Lent at Odiham saffronwalden. Stanford. On Friday and Saturday, before the fifth Sunday in Lent, at Hartford. On the munday before the Annunciation, Denbeigh; Kendall Wisbitch. On the fifth munday in Lent at Grantham; Hilrome in Sussex; Salisbury. On Wednesday before Palm-sunday at Drayton. On Thursday before Palmsunday at Llandisle. On Palmsunday Eve at Alesbury; Leicester; Newport; Pomfract; Skipton, wisbetch. On Palm-munday at Billingsworth, Kendal; Llandanren; worcester. On Wednes. before Easter at Raerling; Llanguilling. On Maundaythurst. at Kettering; Sudminster. On Good-friday at Acton-Burnel, Amphil, Bishops-Castle, Brenton Bury, Charing, Engfield, Gilford, Hinnington, Ipswitch, Lonquer, Melton, Nurley, St. Pomes, Ripborough, Rotbecum. On Tuesday in Easter week at Wells, Daintry, Hitchin, northstrat, Rockford, Sandich, Shop-de-la-zouch. On munday in Easter-week, at Gainsborough Mart, Onay, Depfield. On wednesday in Easter-week at Wellingborough, Weberly, Redburn. On Friday in Easter-week at Darby, on Saturday at Skipton. On munday after Low-sunday Bickleswoth, Ebesham, Newcastle: on the 3 munday after Easter, at Louth. In Rogation week, at Weberly, Enfield Rech. On Ascension Eve, at Abergely, darking. On Ascension day, Bewmoris, Bishop-stratford, Bradstead, Bruningham, Bridge-north, Buxton, Chappel-frith, Chappel-Kinon, Eccleshal, Eggestrew, Hallaton, Kidderminster, Luterworth, Middlewich, Newcastle, Ripon, Ross, Strappet; Sudminster, Wizes, wigam, Yuan. On the munday after Ascension day, at Traxstead, Wirsington. Wednesday after Ascension day, at Shrewsborough. Friday after Ascension at Rutbin. On whitson Eve at Newinn, Skipton in Craben, welbitch. On whitson Munday at Crib, Barbey-steben, Kirbim, Karsdale, Kie-hil, Salisbury, Agmondsham, Amerson, Applebey, Bicksilworth, Bradford. Brompard, Burton, Chichester, Cockermouth; Darrington; Ebesham; Exceter; Harts-grin. St. Ives; Linton; Otondle; Rigate; shelford; Stirlingborn; Flesford; Pirlicme; White-church; darrington. Derfield stockbar; on whits. tuesday; at Ashby; Canterbury, Dun-

at

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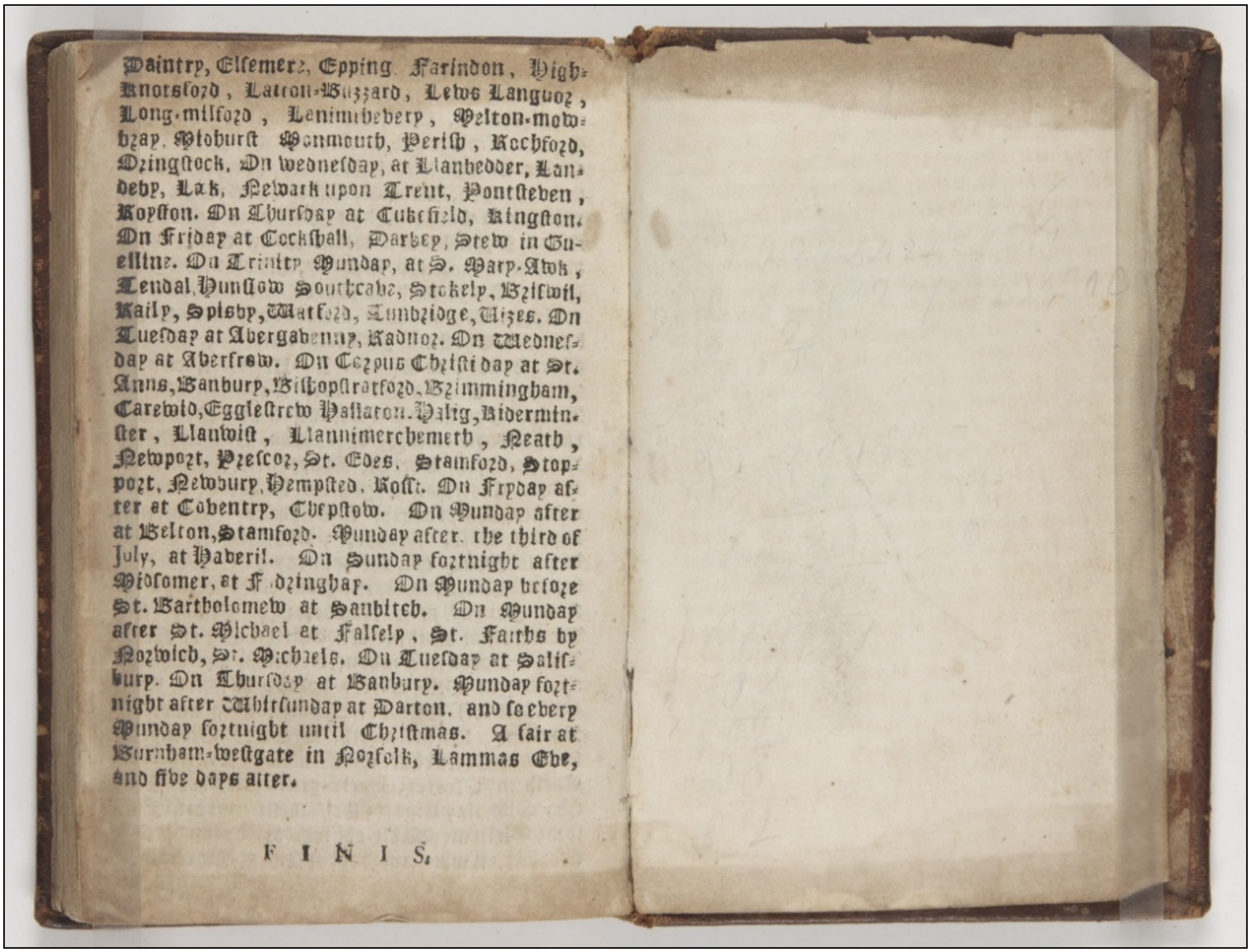

Daintry, Elsemere, Epping. Farindon, High-Knotsford, Latton-Buzzard, Lewes Languoy, Long-milford, Lenimbebery, Melton-mowbray, Moburst Monmouth, Perish, Rochford, Dzingstock. On wednesday, at Llanbedder, Landeby, Lak, Newark upon Trent, Pontsteven, Royston. On Thursday at Cubesield, Kingston. On Friday at Cockshall, Darbey, Stew in Gueline. On Trinity Sunday, at S. Mary-Awk, Tendal, Hunslow Southcabe, Stokely, Bzistwil, Kaily, Spisby, Watford, Tunbzidge, Tizes. On Tuesday at Abergabenny, Kadnor. On Wednesday at Aberstew. On Corpus Chzisti day at St. Anns, Banbury, Bishopstratford, Bzimmingham, Carewid, Egglestrew Hallaton. Haltg, Biderminster, Llanwist, Llannimerchemerh, Neath, Newport, Pzescot, St. Edes, Stamford, Stopport, Newbury, Hempsted, Rosst. On Fryday after at Cobentry, Chepstow. On Sunday after at Belton, Stamford. Sunday after the third of July, at Haberil. On Sunday fortnight after Midsomer, at Fodzinghay. On Sunday before St. Barthelomew at Sandtich. On Sunday after St. Michael at Falsely, St. Fairhs by Norwich, St. Michels. On Tuesday at Salisbury. On Thursday at Banbury. Sunday fortnight after Whitsunday at Darton, and so every Sunday fortnight until Chzistmas. A sair at Burnham-westgate in Norfolk, Lammas Ebe, and five days after.

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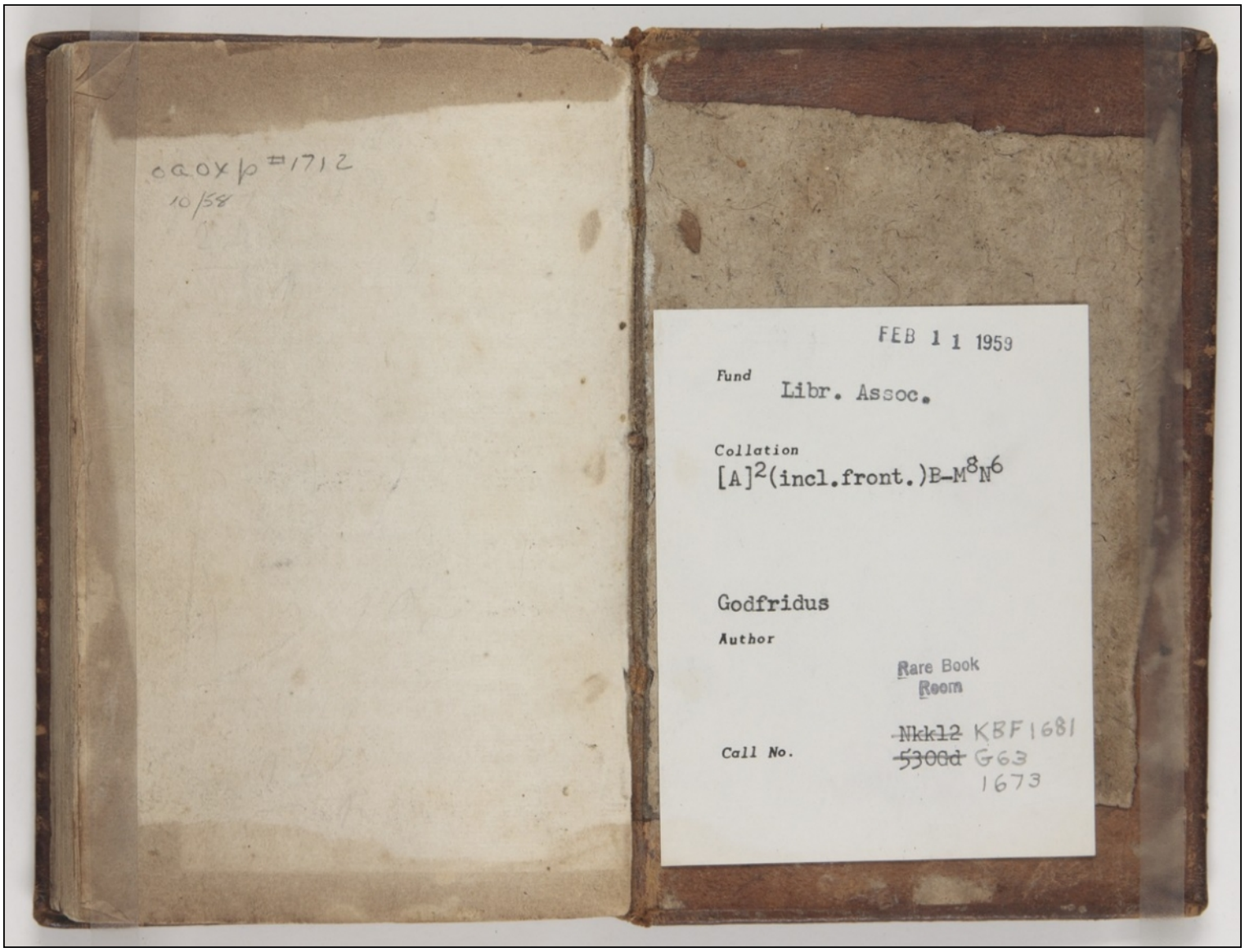

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